

T H E
Romish Spider,
with his UWeb of
Treason.

Wouen and Broken :
together with
The severall vses that the *World* and
Church shall make thereof.

By **T. Cooper, Preacher of**
Gods word.

Psal. 112. vers. 18.

*This shall be written for the generations to come, and the
people that are created shall praise the Lord.*



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THE
GOSWICK SPIDER

1840

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To the High and excellent Prin-
 cesse ELIZABETH, eldest Daugh-
 ter to our Soueraigne Lord IAMES by the grace
 of God of Great Britaine, France and Ireland
 King, defender of the faith.



Ost gracious Princeesse: vouchsafe
 (I pray you) the remembrance of
 that blessing, the enioying where-
 of (I doubt not) was exceedingly
 welcome vnto you. And let your
 fauourable acceptance, pardon
 the boldnes of the remembrancer,
 who hauing nothing of his owne, worthy to con-
 gratulate your *Highnesse* comming vnto our Cittie,
 hath beene glad to take the oportunitie of that gift,
 which the Lord hath bestowed vpon you, in this
 great deliuerance, and to present you with the re-
 membrance of your owne renewed estate. For as in
 this deliuerance, whatsoeuer you are, or haue, is
 newly giuen vnto you: your *most renowned Father*,
 and *Princely Mother*, your louing brethren, and tender
sister your selfe & all: all new gifts, euen newly created,
 by this great worke of God: so is this remembrance, a re-
 newing of this great deliuerance, as reuiuing the worke
 daily vnto you, & prouoking you thereby to answer
 it in newnes of life. Accept therefore I beseech you
 (*most excellent Laay*) the reuiuing of that worke, by
 which you are that which you are: that so it may
 further you to that which (by Gods mercy) you shal-
 be. And to this end shall my vowes and praiers be re-
 tuened vnto our God for you. And so I humbly com-
 mend your *Grace* to the grace of God.

Your Graces most bounden,
 Thomas Cooper.

To the right Honourable, the
Lord Harington, and his most
vertuous Ladie.



RIGHT HONOVABLE:
*seeing the Lord hath ioyned you both
in the benefit of this great deliuerance:
therefore haue I beene emboldened
to ioyne your Honours also in this
remembrance thereof. Though I doe
not say with the Iewes, concerning the Centurion, that
you are worthy of this blessing: yet I may safely say
what Peter did of the other Centurion: that herein hath
the Lord remembred your loue vnto the Gospell, and
care vnto his Saints. My hearts desire is, that this deliue-
rance may entcrease these blessings vnto you, that so you
may grow up from grace to grace, till you attaine vnto
the full measure of the age of Iesus Christ: to whose blef-
sed protection I commend your Honours, and your
Princely Charge. And so I humblie take
my leaue.*

Your Honours in all dutie.

Thomas Cooper.

To the Right Worshipfull my
Christian friends and Auditors, mai-

ster Mayor of Conentrie, Maister Arch-deacon: the
Iustices, Maister Steward, All those of the Councels,
together with All that doe vnfaignedly loue
the Lord Iesus, and do long after his
glorious appearance.



Ight Worshipfull, two causes there are
which haue moued me to put forth these
plaine and vnpolished meditations: the
one is the generall good which we haue
all receiued from the hand of our graci-
ous God in this late great deliuerance of
Prince and people, Church and com-
mon-wealth, from that bloudie and hel-
lisch praefise of our desperate aduersaries: the other is that
particular good which I haue receiued from you, since my com-
ming among you. Concerning the common good which we haue
all beene partakers of: surely it hath beene such, and so great, as
that if we should holde our peace, the very stones would speake.
And therefore that they may not be a witnesse against me, I haue
in your hearing spoken of this deliuerance. And because it is
required that we should not onely declare the worke of God, but
commend it also by writing vnto the generations to come: ther-
fore haue I taken this further paines, to commit to writing such
notes as I haue obserued concerning this great worke, that they
may be trials of our present thankfulnessse, for the blessings
receiued, and furtherances also to strengthen our faith, and e-
stablish our posteritie, that they may waite vpon the Lord in
the affiance of the like mercies.

And the rather haue I beene incouraged herevnto, by that
particular good which from time to time, since my comming
among you, I haue receiued from you, that so it might be some
pledge of my thankfulnessse vnto you for the same. I may well
say you haue comforted my body, and my soule: not onely my

The Epistle

outward man, when I was a stranger to you, and by reason of the visitation of my familie, in some affliction. A kindnesse which by Gods mercy I shall not faile to leaue recorded to posteritie, when opportunitie shall serue: but specially my soule and inward man: in beholding your Order and loue vnto the Gospell. Which though it hath made you stincke in the Nostrels of the common aduersarie: yet hath this sauaour of your oymments, caused the Saints to loue you: yea the hatred of your enemies hath the Lord recompenced with such extraordinary pledges of his fauour, As that you haue not onely your liues & liberties giue you for a prey, but further also the Lord hath honoured your Cittie with the presence and protection of a gracious Princeesse: not onely by making your Cittie an harbour for a season vnto that royall branch, but thereby in mercy opening a way (if you shall accept it) by so comfortable a protection, to the strengthening & continuance of your holy libertie in the waies of God, And surely if you shall not vse your libertie as an occasion to the flesh: if the dead slicke of hypocrisie, and luke-warmnesse shall not corrupt that precious ointment: but you shall strengthen that which is ready to die, and doe the first workes, and continue therein: you shall vndoubtedly be a sweete swelling sauaour in the nostrils of the Lord, and so not onely haue your Cittie blessed with the dew of heauen, and fatnesse of the earth, but by the mercie of God, you shall be leud forth in your most holy faith, to receiue the ends thereof, even the saluation of your soules: Which, as I do heartily sigh and long after, so haue I to this end thought fit to stirre vp your pure mindes by these meditations: that you might haue somewhat of mine with you, as a pledge of my thankfulness vnto you, for your loue towards me: and a Spurre to promoke and continue our thankfulness vnto God, for his wonderfull mercies, yenned and continued vnto vs, in this great deliuerance. And that herein I may free my selfe from imputation of vanity and negligence, which may happily arise from the strangenesse of the Title, and plainenesse of the matter giue me leaue (I pray you) to yeeld you reasons of them both.

Concerning the Title, my purpose is therein to discover the nature of our aduersaries, who would haue done vs so great
enill.

to the Reader.

emill. A very cursed generation, and full of deadly poyson, extremely cruell where they can preuaile: and yet by the Iustice of God, breeding their owne bane, when their sinne is full, euen bursting a sunder with the poyson thereof, and iustly consounded with their owne malice. So is the Spider, Tea as the Spiders Webbe is cunningly Woven, and quickly broken, so are and shal be the denises of our aduersaries: they shall not be established by their iniquitie: but their owne cunning hath and shall be their confusion. And let this satisfie you concerning the Title.

As for the plainenesse, and rudenesse of the matter, if you doe duly consider the rule of my direction: I trust you will acknowledge, that the power of the spirit is best seene in weaknes: and that plaine lines, doe best answer a straight and euen leuell: the euidence of the spirit, is best seene in plainenesse. You see I haue informed my selfe in these meditations, by the most perfect Patterne: a Psalm of that Princely Prophet Dauid, that man of afflictions: when his life was endangered by the subtiltie and violence of his close and treacherous enemies. To be deliuered from these, he flies vnto his God in prayer, and he rather to preuaile, he sayes before the Lord, *thy desperate practises of his enemies: thereby implying: that vnlesse the Lord stood vnto him, hee iustly feared that they would swallow him vp.* This feare of his, is the rather confirmed: because he saw them *sudaine and fearelesse in their mischieuous practises.* And why they should be thus fearelesse, he discouers in the next words: because they did by many sorts of encouragements meet with this feare. And here begin our meditations: deriued as you see fro this pure fountaine: and watered all along with the streames thereof. If this heauenly treasure hath so shined in this earthen vessel, that the excellencie of that power, may appeare to be of God, and not of vs: giue God the glory in the treasure, and be humbled in respect of the vessel. If the vessel hath receiued that honour from this beauenly treasure, as not to haue handled it craftily and deceitfully: but in declaration of the truth shal be approued, to euery mans conscience in the sight of God.

Then

The Epistle.

Then if our Gospell be hid, it is hid to them that perish. But I
perswade my selfe better things of you, euen such as accompany
saluation. And let this be your triall, that you are contented
to beare the same things againe. So accepting these paines
according to the entent thereof, you shall happily ease
your selues of the Mother and the Daughter, forget-
fulnesse and vnthankfulnesse: and burthen me wil-
lingly with further paines, for the further build-
ing of you up in Iesus Christ. To whose pro-
tection I commit you. I pray you to
beare with the faults escaped
in the printing, and correct
the grosser of them
as followeth.

pag. 19. lin. 11. for rest, read cost. ead. lin. 21. for that may, read that we
may. ead. lin. 1. for we, read he. ead. lin. 29. for bloudie execution,
read for the bloudie execution. pag. 22. lin. 30. for Rhamaes, read
Pharaocs. pag. 23. lin. 5. for perpetuall, read externall. ead. lin. 8. for
framing, read foaming. ead. lin. 30. for so Satan, read superstition.
pag. 29. lin. 30. for thing, read change. pag. 34. lin. 28. for saue, read some.
pag. 35. lin. 24. for life restored, read life are restored. pag. 43. lin. 28.
for meane, read mayne. pag. 44. lin. 28. for the, read these.



THE Romish Spider.

THE FIRST PART.

The weauing of the Webbe.

Psal. 64.

Verf. 5. *They encourage themselves in a wicked purpose, they commune together to lay snares priuily, and say, who shall see them?*

6. *They haue sought out iniquities, they haue accomplished that which they sought out, euen every one in his secret thought, and the depth of his heart.*



He holy Ghost, hauing in the latter end of the former verse, set out the desperate resolution of the wicked, in their attempts against the *Lords Anointed*, by two Circumstances; The one, That they are *suddain* in execution, implying their desperatenesse; The other, That they *fearre not*, arguing their boldnesse and confidence in their proceedings, doth in the two next verses yeeld a reason, for this their desperate confidence, by discouering their diuelish policie in the maner of their practising, as also in the varietie and secrecie thereof. For whereas of all other

Wicked, suddaine, and fcarelesse in treasons.
Because they vse many policies & heresies.

B

finnes,

In that
his sin breedeth
feare.

1. Sam. 24.

2. Sam. I. 15.

sinnes, the sinne of treason hath cause most to affright the heart of man, not onely in regard of the maiestie of the Prince, who carries the Image of God, full of terror and astonishment to the wicked, but also in respect of the haynous punishment that attends the same, (not to omit the racking of the conscience in the horror of the sinne) may it not therefore seeme strange, that wretches should not feare to commit so great a sinne, that Subiects should runne so boldly, and desperately to lay hands vpon the Lords annointed? The Prophet *Dauid* was so affected, when hee had but cut off the lappe of *Sauls* garment, a wicked and reprobate King, that his heart smote him with conscience of some great euill, in *lifting vp his hand against the Lords Annointed*. And when the Amalekite brought newes vnto *Dauid*, that he had slaine his enemy *Saul*, hoping to receiue some great reward, the good King was so farre from delighting in the death of his enemy, as that rather remembering him to bee the Annointed of the Lord, hee not onely bewailes his death with a great lamentation, but further reprooues the Amalekite with this seuer checke: *How wast thou not affraide to lift vpon thy hand against the Annointed of the Lord?* and rewards him with such wages, as so haynous a murder did require. To feare then in attempting against the life of a Prince, as there is great reason, in regard of the haynousnesse of the sinne, and the Maiestie of the person against whome it is committed, so there had neede be great policie vsed to banish this feare.

Four Policies
of the wicked
to giue them
encourage-
ment in their
mischiefes.

What this policie was, the holy Ghost proceedes to relate vnto vs, in these two verses following: leading vs to the consideration of diuers notable points of policie, in the practises of these Traytours against their Soueraigne, to make them confident and secure therein, that so they may bee taken in the pit, which they haue digged for others.

The first whereof, respecteth the manner of their plotting, and it is here set out vnto vs to be two-fold.

First,

First, (saith the spirit) *They encourage themselves in a wicked purpose, they commune together*, wherein the meaning of the holy Ghost is, to lead vs to a policie verie vsuall in great and desperate attempts, that they are vnder-taken and prosecuted by combination of all sorts of strength, as so many helps to further the accomplishment thereof.

1. Leagues and Confederacies.

Secondly, whereas close carriage & conueyance is an especiall helpe to further dangerous designs, therefore the holy Ghost addeth, that the speciall matter of their counsell was, how they *might lay snares priuily*, signifying therein; that they did not onely encourage themselves by mutuall aduise, laying of their heads and purses together, but that a speciall part of their aduise was this, so to carie their Treasons, that none might see them: hoping by this manner of plotting, to haue speedie, and suddaine execution, and discovering therein the ground and moouing cause of all these desperate practises, namely, they say in their hearts, *who shall see them*, that is, they say in effect, *there is no God*.

2. Secrecie.

Now, because malice is insatiable, and yet iealous too, doubtfull to be discried, and yet desirous to preuaile; therefore behold, a second policie in these traiterous practises, both to delude secrecie, and more effectually to preuaile, *they haue sought out iniquities* (saith the blessed spirit) that is, they haue deuised store of snares, to entrap the life of the King, that so if one should faile, the other might take effect, if some be discovered, and so breed securitie, (as vually they doe) the other, that lye hid might come more suddenly, and surprise more fearefully, without audience.

3. Varietie of Plots.

The snares being thus contriued in such *secrecie* & *variety*, that if the *secrecie* should faile in some, yet the rest might afterward preuaile. Here vpon doth vsually follow a double effect. The one in the wicked, whose property is, not onely to set a good face vpon a bad matter, but further also in regard of such exquisite cunning, which

4. Confidence and presumption of good success.

they haue vsed therin to grow secure, and confident in the executiō of their intended attempts, vndoubtedly perswading them selues of such successe therein, as that they shall haue their full desire against the seruāts of god. This doth the holy Ghost further expresse vnto vs, whē he saith *that they haue accomplished that, which they sought for, euen everyone in his secret thought, and in the depth of his hart,* signifying vnto vs thereby, thus much; that what plots were layed by the wicked against the life of the King, were contriued with such *secretie*, and managed with such *skill & variety*, as that the Contriuers thereof, made full account that they should preuaile, though not in the profession of their mouths, lest they should be deseried, yet in the *depth and secret of their hart*, wherein they flattered themselves,

*The godly on
the contrarie,
feare the
worst.*

And herevpon followeth another effect in the Saints of God, who being wise to see the plague which is cōming vpon them, notwithstanding the secret and cunning conueyance thereof, finding their sinne iustly to haue deserued no lesse, and the malice of the wicked ready to inflict vpon them much more, doe herevpon grow to a distrust in them selues, that surely so far as they lee, there is no meanes to escape; and so in respect of their sinnes, submit them selues vnder the mightie hand of God, and manie times in their infirmity, do not sticke to complaine that they shall certainly be ensnared with the practises of the wicked. And so also the words may be referred as being spoken in the persons of Gods children assaulted with these troubles.

*These contra-
ry effects make
a way to the
manifestation
of Gods mercy
and iustice.*

Wherein we may behould the admirable wisdom of the lord, who hauing certainly determined to free his seruants from the rage of the wicked, in disappoynting their practises, & turning them vpon their owne pates: doth by these two effects, of the confidence of the wicked, and despaire of Gods seruants in them selues, prepare a notable way therevnto: For, concerning the distrust of Gods children in themselves, seeing no meanes frō flesh to auoid the danger, as this must needs cause them to
renounce

renounce all confidence in the flesh, so doth it more confidently cast them vpon God, and prouoke them more earnestly to call for his assistance, the more they see them selues stripped of all helpe from man: Wherby it cometh to passe, that *calling vpon the Lord in the day of trouble* in this full affiance of helpe in him alone, *they are deliuered by him, that so they may glorifie him*, As for that securitie of the wicked, grounded vpon the *secrecie* and *multitude* of their mischiefes, what is this else but a messenger of their destruction? and the more confident they are in the successe of their proiects, the nearer is their confidence to the confusion & subuersion of them; yea herein will the Lord reiect their confidence, that a *suddaine destruction shall come vpon them, and they shall not be able to auoyd it*. For so it felloweth in the next words.

Psa. 50. 15.

1. Thes. 5. 3.

But God shall shoot an arrow at them suddenly &c. Wherin marke I pray you the wonderfull power and wisdom of God, in meeting with their seuerall policies, by his most iust and answerable Iudgements.

For are the wicked wise, and deliberate in plotting their enterprises? are they long in weaning, & warie in contriuing? behold, the Lord doth confound this their wisdom by coming vpon them *suddenly*, that they which had such store of wisdom to contriue mischeife against others, shall now be to seeke of any wisdom for the auoiding of such sudden arrowes of Gods vengeance as shall come vpon them. Behold here their wisdom turned into folly.

Againe, are the wicked subtil in deuising many stratagems? behold, the lord will with one blow cut them off at once. *Affliction shall not rise vpon them the second time*; who had hoped many times to haue ensnared the Saints of God: Behold here the multitude of their wicked conspiracies confounded with one stroake of Gods righteous vengeance.

Thirdly, were they so secret in the contriuing of their mischiefes, that they gaue it out confidently that *none shall see*: behold the spirit of God giues them the lie, and tells

Psa. 12. 4.

them playnely, that *All men shall see it*, yea, they who had thought so cunningly to haue caried their wickednes, as to haue gone clearly away with it, the spirit tells them they shalbe discouered, and to confound them the more, in this discouery, he tells them plainly, that *their owne tongues shall fall vpon them*. They that say, *their tongues are their owne, who is Lord ouer them?* shall now see, that the mighty God ouer-rules their tongues, and makes them the instruments of his glory, in the discouery of sinne, and the executioners of his vengeance, in the punishment of the sinner. Behold their secrecie, euen confounded from their owne mouthes.

4. Their Confederacies scattered.

Lastly, do the wicked strengthen themselves in their mischeifes by confederacies and leagues? Lo, the Lord will scatter their companies when he comes to iudgment against them, so that *who soeuer doth see them shall flye away*: Behold here the disyniting and breaking of their confederacies.

Here followeth the use that is made thereof.

1. Generall, All men shall see it.

The practices of the wicked thus wonderfully defeated, and they being iustly met with all in their mischeifes, by answerable iudgments, what now is to be done by those that are deliuered? what must we repay vnto the Lord for all his wonderfull mercyes?

2. Shall declare it.

The holy Ghost proceedeth in the two next verses to informe vs in such duties as concerne vs in this case, *All men shall see it* (saith the blessed spirit) that is, the eyes of all men shalbe fastened vpon it, to obserue and behold the wonderfull workes of God. And whosoever shall duely obserue these great workes of God, and shall giue him the reuerence that is due vnto his name, for the execution of so great iudgments, his mouth shalbe opened to declare the workes of God, he cannot be silent in a day of so good tydings, nay, he shall not onely speake of what is done, but his vnderstanding shalbe convinced, that it was not the arme of flesh but the Lords owne doing, nay, he shall further vnderstand the greatnesse of the deliuerance, he shall vnderstand (sayth the holy Ghost) *what God hath done*.

2. Shall declare it.

3. Vnderstand it to be Gods doing.

done. And this vse shall euerie one make of great deliuerances. But the righteous, who onely hath true interest therein, when he hath apprehended in his iudgement the greatnesse of this mercie; when hee hath attained in some measure to a large knowledge thereof; then shall his heart bee enlarged to *reioyce therein*, and finding it to be the *Lords doing*, which is *maruailous in his eyes*, this shall bee a meanes to make him *trust in God*, and thereby finding his *heart vpright* vnto the Lord his God, hee shall *againe reioyce* in the greatnesse of his mercie. Thus shall the righteous doe, whose hearts are vpright in the Lord. Thus shall a great deliuerance bee entertained by them.

2. Particular
to the saints.

1. To reioyce.

2. To trust in
God.

Now, that wee may approoue our selues to bee of the number of these, hauing thus briefly deliuered the sum of the Scripture, let vs turne backe againe, and consider the seuerall lesions therein contained, that so we may lay them vnto our hearts, as they lye in order, and make further applicatio of them, to our building vp in Christ Iesus.

And first, let vs consider the policies, whereby Rebels and desperat persons so animate themselves in their traitterous practises, that they are fearelesse, and exceeding presumptuous in the deuising, and prosecuting thereof.

They encourage them selues &c. (saith the holy Ghost) 1. Observation
in a wicked purpose: That is, they vse all outward and carnall meanes to strengthen, and confirme them selues therein, that so they may not be daunted, & driuen from their purposes. Apolicie very vsuall among the wicked
The wicked strengthen and encourage themselves in their wickedness, and why?
in plotting of desperate attempts, and indeede uery necessary to the effecting thereof. For where the conscience of so great euill must needs disharten them, there all outward encouragements will proue litle ynough. And herein doth appeare the wisdom of the world, that what is wanting in the inward approbation, shall outwardly be supplied by carnall comforts. But aboue all the cunning of Satan, is heere most liuely discouered, who, purposing to bring the to confusion by these desperate practises, doth
therefore

4. Ephes. 19.

1. Theff. 5. 3.

therefore oppose these outward encouragements, to the inward checkes and discouragements of the conscience, that so the checks of the conscience might in some sort be counteruailed, and thereby neglected: and the heart being by this meanes *hardned*, and so in the end made *past feeling*, the wicked may break out more desperately in their attempts, as being now possessed with a deadly securitie, whereby, hauing made vp the measure of their sin, *when they shall say peace, and securitie, and feare no euill, then shall a suddaine destruction come upon them, and they shall not be able to auoide it.*

Loe, heare the wisdom of the wicked in this encouraging of themselves; and yet behold a further depth of their wisdom in the *meanes*, and *manner* of this encouragement, and yet all tending to their further confusion.

Two sorts of
meanes, where-
by the wicked
doe encourage
themselves.

These *meanes* I haue obserued to be of two sorts; The first are *carnall*, seruing onely to satisfie the *flesh*; but the second are *spirituall*, pretended to satisfie the *minde* in these lawlesse and monstrous actions, and so to giue colour of *iustifying* the same.

Carnall, and
they are two.

Leagues and
confederacies.

Pla. 2. 2.

Pla. 2. 3.

The *Carnall* furtherances, to these desperate attempts are of diuers sorts, *First*, a *combining* and *uniting* of forces together, by *leagues*, and *associations*; and that for diuers ends. *First*, to giue *credits* vnto their attempts in regard of the multitude; secondly, to breed *terror* of their purposes, as proceeding from so many; & lastly, that what cannot be don secretly, may by *force* openly be maintained. So did the *nations of the earth*, band themselves against the Lord, and against his *Anointed*. So did the *Tabernacles of Edom* conspire with the *Israelites*, *Moaab* with the *Ammonites*, *Gobal*, *Amelech*, the *Philistims*, and the rest, when they sayd: *Come & let vs cut them off from being a nation, & let the name of Israel be no more in remembrance.* So did the enemies of God, combine themselves in that *unholy League*, euen in our age, for the rooting out of the poore Church of God. And so did that viperous brood, thus encourage it selfe by *secret leagues* and *associations* at home, and abroad, to rui-

nate

nate, and destroy vitterly the most excellent estate of the blood Royall, the Church, and Common wealth.

And shall the wicked be thus wise in their generation, to strengthen themselues in their mischiefes, against God, and his Church, by combining their forces together: and shall not wee which are the children of light, much more be knit together in the bond of peace, that wee may ioyntly bend our strength against the common enemy? Shall the the shadowes separate vs, when the substance is endangered? It was a comfortable speech of *Iudah* vnto *Simeon* his brother; *Come vp with me into my lot, that wee may fight against the Canaanites, and I likewise will goe vp with thee vnto thy lot,* (so, saith the spirit) *Simeon went vp with him.* So should brethren ioyne together; Brethren against the common enemy, that his force may be weakened. Oh that *Simeon* and *Iudah* would thus ioyne together for good; as *Simeon* and *Leui* are brethren in euill. Onely let vs be carefull, that we be not yoked vnequally, that so our cōiunction being in the Lord, it may be blessed of him.

A second carnall meanes, whereby the wicked are encouraged in euill purposes, is a gift in the bosome, some present pay before hand: wherby, they are not onely blinded in the true iudgement of their sinne, but in regard thereof, they are also drawn on to aduenture such punishments as may befall the same. So was *Balaam* attempted to curse the people of God: So was *Iudas* hyred to betray his master: Num. 22. 18. So was *Lopas* enduced to poyson his mistresse; & so hath the forrain gold, deceiued many of our Italianated Diuels.

Oh that we could be as bountifull to good purposes, as these are to bad, that wee could be as willing to employ our treasure for the good of the Church, as these are open handed for the spoyle thereof, that we could be as forward in aduenturing, for the sauing of soules, as these Pharisees are compassing Land and Sea, sparing no paines, neither thinking any cost too much, to make one of their professors; though when hee is made, they make him two-fold more the child of hell, than they themselues. Certainly, if we be not;

So let vs
strengthen our
selues against
the, Iudg. 1. 3

2. Carnall
meanes are
gifts and re-
wardes, Deut.
16. 19.

Mat. 26.

This teacheth
liberality to
good purposes.

Mat. 23.

Least the wicked condemne vs.
Math. 26.
Exod. 32.

the thirtie peeces of silver, shall one day condemne vs, and the earrings, & bracelets of the people, which they willingly imparted to Idolatrie, shall at the day of Iudgement giue sentence against vs,

A third carnall meanes, is hope of Honor & preferment.

A third carnall means to encourage the wicked in their traiterous purposes, is the hope of such honors and preferments as may afterward befall them. *Great is the abjectnesse which is incident into pride, and the flauerie which ambition is subiect vnto, is intollerable.* What wickednesse is there which the hope of honour will not digest? what danger is there, which it will not cause to aduenture? Let our first Parents, be but tickled with this hope that they shall be like vnto God; and they will not stick to commit that, whereby they become subiect to the Diuell. Let Diotrepes haue this spur, and hee will easily make shipwracke of a good conscience.

Genes. 3. 45.

3. Ioh. 9.

Use. 1.

2.

Teaching vs to seeke beautie as carefully in well-doing, as these hunt shadowes with sinne. 2. Cor.

14. 17.

Least otherwise they be our Iudges.

Spiritual encouragements to resolute the conscience.

Oh that our climbing heads would consider this: that such pleasant baits, haue such deadly hooks! And seeing there is an eternall weight of glorie reserued for vs in the heauens, which onely may bee compassed by good and holy means; Oh that the hope of a certain, and euer-during honour, might so far prouoke vs to well-doing, as the hope of this vaine, and transitorie shadow, preuaileth with the wicked to whet the on to euill! Well, let vs trie our felus hereby, least otherwise they condemne vs in the day of Christ. And so much of the Carnall meanes.

Now it followeth, that we speake of the spiritual meanes. By spiritual meanes we vnderstand such, whereby the mind and conscience is in some sort resolute, and seemingly satisfied; but indeed deceiued, in the doing of so great, and outrageous mischiefs. For in vaine should Satan offer all these carnall meanes, to perswade the attempting of such monstrous, and horrible actions vnto those, that pretend conscience, and boast of exquisite perfection in all their actions; if now the conscience were utterly vnresolute in the lawfulness thereof. What policy then doth Satan vse to perswade the conscience. Surely, as he is the Lords executioner

tioner

The meaning of

The Romish Spider.

the Web.

11

tioner to blind the minds of such, who not obeying the truth ^{Being indeed} are therefore justly giuen over to be deceived by strange delu- ^{but strong de-} sions, so as God of this world, doth he blind the minds of Infir- ^{lusions of Sa-} mels, not only making the to shut their eyes against the truth, ^{tan.} 2. Cor. 4. but further also insatuating their iudgments, that they shal ^{1. Theft. 3.} call darkenesse light, and light darkenesse, and so their iudge- ^{Esay. 5.} ments being peruerred, he worketh vpon their affections, ^{1. Rom. 28.} not onely to moue them to doe such things as are most in- ^{1oh. 16. 2.} convenient, but further so to flatter themselves in the do- ing thereof, ^{that in so doing, they shall doe God good service.} So hath that great deceiver bewitched his followers, not onely perswading the lawfulness of that act of the murthe- ^{And Anti-} ring of Princes, although contrary to the word of God, and lawfull. ^{christ.} ^{1. That it is} common law of nature and equitie, but further aduancing the fact to an high degree of merit, yea aduancing the au- ^{2. Nay meri-} thors (if they will beleue him) to an extraordinarie mea- ^{torious.} sure of glorie, for this their abominable act of the mur- ^{3. Of extraor-} ther of Princes. And that nothing may be wanting to en- ^{dinarie glorie} courage them thereunto, Behold he hath his Bulls to release ^{to murder} them of their loyaltie, as if hee were able to loose that on ^{Princes.} earth, which is bound in heauen: and that their disobedience may not be discovered, here serue his dispensations to ^{1. Iustified by} tolerate their obedience so long, till oportunitie shal serue ^{Bulls.} to effect their mischief. And when the wickednesse is to be accomplished; behold then he bindes them to the same euen by the straightest bonds of their religion. We read of the souldiers that lay in wait for Paul, that they bound themselves by an oath, that they would not eat, before they ^{And bound} had deprived him of his life. But this man of sinne, is not ^{there to.} content only with an oath, but their voves must further ^{1. By Oathes.} be in heauen (as Parry acknowledgeth:) yea, to make vp the measure of their wickednesse; Behold, they must con- ^{2. Voves.} firme themselves by the sacrament of the body and blood of ^{3. Sacrament.} our Lord Iesus, that so they may more desperatly shed the blood of the Lords Anointed.

Oh that we were wise to consider these things! That seeing the verdict of the conscience is the warrant of euery

Learn hence
to true the
conscience
rightly infor-
med. Rom.

14.

1 By the
word.

2. Theff. 3.

2 And obedi-
ence vnto.

2. Theff. 2.

Take wee heed
of such cloakes
and feare wee
not such cur-
ses.

Ps. 9 10. 28.

action, and yet the conscience may be so informed, as to
giue ayme to such vile and abominable practices: wee
would therefore labour for the true information of the
conscience, that so it maye giue in a right verdict. Cer-
tainly as there is no knowledge to the worde of God, so there
is none to this, to informe *the conscience*. And seeing that
obedience to this blessed word of God, is the only meanes
to haue this sauing knowledge continued vnto vs, labour
wee in the feare of God to make conscience of this *obedi-
ence*, that so the conscience may not be giuen vp to *such
strong delusions*; And seeing that the knowledge of the
Gospell is the *doctrine of obedience*, oh let vs not harken to
that diuclish polycy, which sayth, *that where the people
are ignorant, there they may be best ruled, but where they are
full of knowledge, there they grow busie, and will prooue sedi-
tions*. But let vs endeavour, *that the word of God may dwell
plentifully among vs*; that therein performing obedience vn-
to God, we may also be blessed in our obedience vnto man.
Let it no more be said, that *ignorance is the mother of dis-
uotion*, but let it now appeare that *ignorance is the mother
of rebellion*. And if this be a *case of conscience* to lay hands
vpon the Lords annoynted. Oh let vs take heede of the
cloake of religion, which may be a broker to such vile pra-
ctices. Let vs not feare the curses of such an accursed
religion, whose *vowes and sacraments* imployed to the
strengthening and encouraging of such damnable mis-
cheifes, do necessarily draw downe a curse, & not a bles-
sing therevpon. Yea detest we vtterly such an abhomi-
nable religion, whose foundation is *treason*, and whose
practice is blood-shedding. And in the name of God pro-
ceede wee courageously to the *rooting out* thereof: that
so, *the more they curse*, and rage against the Lords ordi-
nance, the more *the Lord may blesse*, and prosper the same,
the more they come and breake out in the discouerie of
their damnable enterprizes, the more may they *rypen* and
make up the *measure of their sinne*, that so the Lord may
consume the with the power of his coming. Distrust we
from

from hence forth all *popish holines*, which is to be approoved and gained by such impious practices. And seeing this is the fruite of all *forraigne subiection*; from the bottom of our hearts renounce we all such *vsurped power*, which thus exaltes it selfe aboue all that is called God, & thus controwling the woorde, and abusing the meanes of Gods worship to such horrible purposes, presumeth and iustifyeth the remouuall of the Lords annoynted. It followeth.

But detest wee
the religion
and power of
Rome.

They commune together to lay snares prinily, and say, who shall see them.

Behold, here a *second policie*, whereby the wicked *confirmethem selues* in their desperate practices against the Lords Annoynted, namely, *the secret plotting, & conuenance thereof*. And this very fitly, in regard of the *sinne*, and also very iustly in respect of the *sinner*. For as euery *sin* is *a worke of darknes*, as well in that it *hates the light*, and delights to be committed in *darkenes*, as also, in that it is Satans power, to bring vs to *vtter darkenes*; so, is also this sinne of treason, and rebellion aginst the Lords Annoynted. And, as other sinners desire to be hatcht in *darkenes*, both in regard of the *shame*, which otherwise the *light* would bring with it, and also in respect of the *feare of punishment* which attends the same: so also in these respects, this sin of treason, delights in *secrecie*, both, in that it is an odious and monstrous sinne, and therefore is ashamed to be knownen, but especially, because, how soeuer other sins may go scotfree in this life, yet this hath a seuerer punishment iustly assigned therevnto, the feare whereof doth necessarily impose this *secrecie*: And herein especially doth *Satans cunning* appeare; that, whereas he hath a purpose by this sin, to bring traytors to their vtter confusio, therefore, doth he principally further this their *secrecie* heerevnto. For, whereas sinne being not iudged in this life, shall certainly be iudged in the life to come: therefore, by this *secrecie*, doth he flatter these monsters, for the auoiding of temporall iudgments, that so, either auoyding the

A second policie of secrecie.

Rom. 13. 12.

Ioh. 3. 20.

That which sinne delights in. Mat. 25.

To auoyd shame.

Ioh. 24.

And punishment.

That which Satan esteemeth his labours, either

*That not being
punished here,
may receive it
wages in hell.*

here, they may be sure to meet with them in another life; or if so be (as likely it doth not misse,) that they shalbe met withall in this life, by the sword of the magistrate, yet their secret cariage of the mischeife, breeding securitie, and so excluding repencace, though they shalbe iudged of man: yet becaule they do not iudge themselves, they shall not escape the iudgment of the Lord. Here vpon it is, that the holy Ghost, entending to shew, how the wicked encouradgeth themselves in an euill purpose, hauing declared in the former poynt, their policy in combining, and strengthening themselves, by carnall and spirituall meanes, to giue the better onfet to so desperate a practise, doth now proceed to lay open the meanes, whereby they hope to goe cleuely away with it, in regard of the suddainesse and vunexpectednesse of the same: and also that the contriuers thereof, hauing accomplished their wicked purposes, may yet notwithstanding auoid such punishments as are due vnto them. *They commune together to lay snares priuily, and they say, who can see them?* That is, they consult together to doe their feat secretly, and in their vnknowne practises, they blesse their soules, and say, that none shall see them, *They shall not know who hurtt them.*

*Treasures Lest
er to the
Lord Mount-
eagle.*

*As did the
Iewes,*

Loe here, a second policie of the wicked in laying their snares, that which they doe, shalbe done secretly, that so it may clenly, and without danger be conuayed. And that wee may perceiue it is a matter of importance, the holy Ghost tels vs, that it is not don, without great aduise, *They commune together* in their best aduizements. Thus did the Iewes often consult together, against our Sauour Christ, and the manner of their counsell was, to surpriise him priuily, and to remooue him secretly, (as building on that false God, that if hee stood, their Kingdome must needs downe) because both they feared the people, and therefore durst not openly at the first set vpon him, and indeed standing vpon the credite of their seeming holinesse, they would if so they might, haue auoyded the open shame, as to bee counted the murtherers of so holy a man, And so

so for the same cause those murderers of Princes, howso-
euer it be a ruled case in the books of their diuinish policy,
that all power, that spurnes at that vsurped Hierarchie, &
will not bowe to their triple Crowne, must necessarily
bee remooued (as being conuincd in their conscience
with that true ground, that the ordinance of God which
is lawfull gouernement, will certainly ouerthrow t heir
vsurped tyrannie:) yet neither will they be seen (if it may
be,) in so horrible a practise, neither will any of their wi-
ser Patrons openly iustifie the doing thereof, but vpon
the unhappie successe of the same. And the reasons are;
first, least that they which (in the greatest) professe so
great humility, (as to be the seruant of seruants) should o-
penly discouer their vnsatiable ambition, that they will be
exalted aboue all that is called God. And secondly, least
they which professe so great holynes, and teach such
strictnesse of obedience vnto others, should apparantlie
be conuincd of such monstrous impiety & disobedience.

And as their religion is nought else but a mystery of
iniquity, cloaking sinne from the eye of the world; so in
their seuerall policies for the managing of that Kingdom,
and in those manifold weapons of their warfare, whereby
they maintaine their Diadem, & resist all opposite powers,
we shall find that *secrecie* hath been an espetiall poynt,
which herein they haue aymed at, that they might not be
seen in these their stratagems. It was the policie of the
Jewes that they might not be seen in the fact, or else
deuolue the hatred & enuie vpon others, to execute their
malice against our Sauour Christ by others. So did they
hyre *Indas* to betray *Christ* vnto them: so brought they in
Pylate to giue sentence vpon him. And surely such hath
been the cunning of these Antichristian Locusts, if wee
shall obserue the manner of their bloody inquisition. Ac-
cused we must be, and yet we shall not know by whome;
tormented wee shall be, and yet not see by whome. Yf
any be seen herein, it shalbe some of our owne house, ei-
ther some weake Protestant, that hath yeilded for feare
of

And so doe
our aduersa-
ries carrie
their mischiefe
secretly.

1. Least they
which professe
humilitie
should openly
be taxed with
pride and am-
bition.

2. Least they
which professe
holynes,
should be o-
penly charged
with such hor-
rible impietie,

That they
delight in se-
crecie, appea-
reth in their
weapons.

In the man-
ner of their
inquisition.

Their incor-
porating of
their Canon
law into the
lawes of nati-
ons.

To cloake
their wicked-
nes by lawes of
the state,

Their secrecie
further is dis-
covered in
their weapons

Which are 3.
1. Sorcerie.
2. Poisoning.
3. Gunpow-
der.

of torture, or some damnable Apostata, that hath been corrupted with bribes, that so our greife may be the more, and their enuie the lesse: they may be free from the imputation of cruelty, we loaded the more with the abuse of our profession. Thus as their practice hath been to lay their snares secretly, & to accomplish their malice by the deputation of others: so that their posterity might haue a president of such practices, and haue continuall warrant to the accomplishment of the like, behold their deuillish subtilty in incorporating of their cruell lawes, into the lawes of such nations, among whome they haue erected their Kingdome, that so their bloodie and tyrannycall proceedings might be countenanced by such estates, whose overthrow by the same they principally intended. So that if at any time their proceedings should be called in question, they may haue this cloake to keepe of the raine, that it was not the high priests but Pilates doing, it was the law of the Land, and not of the Pope. And as this hath been an ordinary course of their policy, for the more clemency of their mischeiuous practices, against the Saints of God: so, when I do consider the weapons of their warfare, wherewith especially they fight, for the vpholding of their Kingdome, me thinke I see secrecie especially ayimed at therein. The weapons wherewith this man of sin hath vsually strouē, for the vpholding of his triple crowne; I do finde especially to haue been these three. First, combining with Satan to destroy by charmes and sorceries; Secondly, attempting of life by variety of poison; And thirdly, laying secret traynes of gunpowder to take away the same. In all which, as that purple strūpet hath been most fruitfull, & desperately prodigious, so by the nature of these weapons, it may easily appeare, that as she principally laboured this, not to be seen in her mischeifes: so, in not being seen, her glory might be the greater in that opinion of holnes, which would redownd to her hereby, in that her enemies were so confounded by such inuisible meanes. Thus as the weapons of her warfare imploy her secrecy: so shall

shall this cūning yet further appear into vs, in the diuclish managing of these desperate weapons. To attempt the life by *poysen* may admit great *secrecie*, but if we consider the manner and ordering of this weapon, herein shall we see a *depth of wickednesse*, hardly to bee sounded by common wisdomē. To take life away *speedily* by this desperate engine, this may breed suspition, and prooue dangerous vnto vs. And therefore this practise of the *Monke of Swinestead*, is now counted foolishnesse, and vnadvised malice in any to take such a course: because by tasting and such like meanes the snare may be discovered. How then shall we doe to lay this snare *pruilly*, that it may take effect, and we be out of danger? Here consider I pray you, the depth of Satan: the *poysen* shall be so tempered, as not to effect this operation *untill some time* afterward, that so if we take part, yet by some present *Antidote* the infection may bee killed, and others not suspecting the danger, as not yet perceiuing the same, may so suffer the contagion to preuaile by degrees in the bodie, that though afterwards it be perceiued; yet speedily seazing vpon some vitall part, it may not by any phisicke be corrected or cured. When I doe consider the poysoning of the *saddle*, *infecting holy things thereof*, that breaden God which the Papists worship: *with that so me thinks I see therein yet a further depth of Satans cunning in vsing this weapon to the maintenance of his kingdom, and a further height of wickednesse, breaking out in this case.* That ordinarie meat should be subiect to this *more secretly* infection, that apparell and such like, should be infected therewith, this, as it is a matter suspicious, so is it provided for, by tasting, ay ring, perfuming, and such like: but who would euer suspect such abominable impietie in so principall a part of their diuine worship? what charitable or religious heart, would once dreame of any snare couched in so holy misteries? their tasting is not vsed, because there is no suspition, there danger is not feared, where so great deuotion is pretended. Well learne wee hence, to what

Learn here
by the way
what a count
and to what
use (true their
holy things.

Proved second-
ly by their
weapons of
Gunpowder.

And thirdly by
their second
weapons of se-
crecy and en-
chantments.

So haue they
laboured se-
cretlie when
the fact is
done, to auoyd
the hatred &
punishment.

vs serueth this great Idoll in Poperie, and consider we by this, what reckoning these Atheists make of their religion, what is the principall scope and end thereof, and take wee heede that at no hand, wee drinke of their cup, lest though we meet not with this poison to infect the body, yet we find a farre more dangerous, to destroy both bodie and soule. I must not heere forget that which I trust we shall alwaies remember, that other weapon of this least, wherewith it defendeth it Kingdome, a weapon inuented and framed euen in their owne forge: I meane Gunpowder, and such instruments as are employed therewith. That this is a weapon of the Popish Kingdome, and principally vsed, in regard of the secret mischief thereof, I hope we now haue had new comfortable experience, the Lord make vs wise to discern these traines. And let vs neuer forget the *secret* conueyance of the *snare*, that some may not be secure in the greatest calmes; and yet let vs not feare, though the trayne shall bee layde as deepe as hell, seeing our God raignes there, to discouer such mischiefes. As for the other weapon of *secrecie* and *witchcraft*, as this is a maine pillar of their Idolatrie and lying Miracles, so hath it been also a new desperate weapon to defend their kingdome, witnesse the manifold practices by this engine, against the life of *Queene Elizabeth*, and blessed be our God, who hath deliuered our gracious Soueraigne from the like snare. Is not this a vsuall arrow of the Popes quier?

Thus, as secrecie is the cloake to the accomplishment of their mischiefes, as heretofore hath beene declared by the former circumstances; so for conclusion, let vs consider in a word, what policie is vsed in the *concealing* of these snares, that though they be *discovered*, and take effect, yet for all this they bee *buried*. Certainly, the sinne of Rebellion is most odious, and detestable; yea, though it doe take effect, yet leaues behinde it a verie hatefull blot of perpetuall infamie, which would not willingly be vndergone, *though I loue the treason, yet* (the rule is true) *I*
hate

base the Traitor, because we will doe the like vnto me, as he hath done vnto others, yea, there is a fearefull punishment following at the heeles of the same, which we would gladly auoid. Say then the Plot bee discouered, and the Treason knowne; how shall I now preuent this blot of Infamie? how yet shall we auoid apprehension thereby? Behold here againe the depth of Satan, and marke well how would carrie his snares in secrecie.

It is not treason, but religion thus to doe, here is a large cloake to hide this mischiefe. It is our glorie to deliuer the Church out of slauerie, yea, though it rest the best blood that shall withstand it: here's a goodly pretence of deliuering the Church, when indeed our purpose is by remouing gouernement, to doe euery man euen what hee listeth. And that wee may escape apprehension and punishment, obserue we yet further Satans subtiltie: To denie the fact impudently, to forswear it damnably, these thus are ordinarie and vsuall in this case, to our-face the matter boldly; yea, to threaten desperately, if we be not fauourably vsed: these things haue not been wanting to free our selues from torment. That may not be discouered, we will refuse an oath, that we may not discouer others, we will bind our selues by an oath, we will change our names, that so we may not change our sinne, and our kinde, and condition shall be dissembled by strange apparel, and all this to carrie in snares secretly; yea, that we may doe mischiefe more desperately, and yet auoide the outward hatred thereof, wee will haue visors and anticke cloakes, bloodie execution of the Saints of God. And if all this will not serue the turne, then behold a further depth of Satans malice. Is there any in disgrace and vnder the burthen already, behold our iniquitie shall be posted ouer vnto them, and they shal beare the hatred and vnder-goe the punishment, of what we haue committed. Thus when Nero had set fire on the City of Rome, he laid all the blame vpon the Christians. Thus when any calamitie befell the Empire, presently the fault was layd vpon

Here the
cloakes are
pretences of
religion.

Impudent
denying and
forswearing.

Threatning.
Refusing of
oathes.

changing of
our names.

apparell.
Putting on
of Visors.

Laying the
fault on the
weakest,
and accusing
true religion
for the fault of
superstition.

Pla. 75. 1.

Pla. 18. 52.

1 *Learn here,
not to iudge
by the shew,
but the sub-
stance.*

2 *Nor to feare
their secrecie.*

Pla. 27. 5.

3 *So that wee
do not wilfully
shut our eyes,
or blindfold
Gods workes.*

the Christians, they cried, *to the rack, to the fire, to the mynes with the Christians*, this is longe of them. And thus had these deadly enemies purposed (if their plot had taken effect) which God forbid; to haue fathered it vpon those, who endeauour to serue the Lord with a pure heart. But blessed be God, who is *good vnto Israel, euen vnto those that are pure in heart*. And blessed be the name of his Maiestie for euer, who hath preserued his *Annoynted*, and his seede from these fatall engines, and hath iustified the innocencie of his seruants in the sight of their enemies. And let this now be the subiect of our ordinary meditations, *great deliverances giueth he vnto Dauid his king, & to his seed for euer*.

As for these policies of our enemies, in laying their snares priuily, as this may teach vs to iudge them by their workes, and manner thereof, *They hate the light, and therefore their workes are euill*; that wee may not be bewitched with their abominations: so let vs leaue not to be affraide of their snares, howsoeuer they be cunningly and secretly conueyed. Certainly, howsoeuer they may hide them from the eye of man, yet our God, who watcheth ouer vs for good, and them to disappoint them: he beholdeth their practises, and his *secret is with the righteous* to bring to nought the deuises of our enemies, and *to hide his seruants in the secret place of his pavilion from the pride of men*. He that would not hide from *Abraham*, what concerned the destruction of the wicked, that so his brother *Lot* might escape the danger; hee will not hide from his children such dangers, as are coming towards them, but *will open their eyes to see the plague*, that so they may hide themselves vnder the shadow of his wings. Onely let vs not wilfully shut our eyes by *presumption* or *securitie*, lest hereby we betray our selues wilfully vnto the subtiltie of our enemies. Let not foolish *piety*, or *politic* beare vs, in seeing these snares, or iudging slightly of them. Let not *loosenesse* in our selues, take away *courage* from vs, that so wee may not dare to take notice of the practises of the wicked, lest the conscience vpon this knowledge be amated, and deiected,

deiected, and so possessed with a fearefull expectation of
thē. Let vs not depriue our selues of that true light, which
may informe the conscience herein, lest otherwise we bee
giuen vp to be blinded by the enemies. Let vs not imitate

the wicked heerein, either seeking for the darkenesse, to
commit sinne more securely, or in vsing any carnal cloakes
to hide the same: lest our secrecie in sinne giue power to
their secrecie in plotting such punishments as are due to
the same. Let vs not presume of impunitie, though wee
haue committed sinne secretly, seeing what we haue done
couertly the lord wil opely discouer to our greater shame:
and when man ceaseth to punish, then the Lord himselfe
will awake to execute vengeance. If we may haue a cloake
for sinne, to carrie it clenly: if *authoritie* may out-face, or
money buy it out, if *wit* will defend it, or *impudencie* denie
it; if *example* may colour, or *custome* extenuate: Oh let vs
not be deceiued by any of these cloakes, seeing there is no
thing so hidden which shall not be reuealed, and the more we
haue cloaked our sinne, the more wee shall inherite shame
and confusion, when it shall be discouered: yea, the very
cloakes which we vsed to hide our sinne, shall one day be
meanes to lay open the same, and the rust of that riches
which we haue vsed wrongfully, shall at the day of iudg-
ment giue in euidence against vs: and be a means to consume
vs with fire. Oh consider this you that forget God and say
in your hearts; the Lord seeth not. Behold your owne iniqui-
ties shall finde you out, and such weapons of vnrighte-
ousnesse, wherewith you haue fought against the Lord;
they shall now proue his weapons to be auenged of you.
Remember that the *Bablonians*, with whom *Israel* plaide
the harlot were the scourge of God, appointed to stripp her
naked, and fearefully to spoyle her, who while she was faithfull
with her God, was a terrour to all our enemies. Oh let vs
therefore take heede of daubing with our enemies, take
wee heed in any case of buying our peace, by committing
abomination with them, lest it come to passe, that as we
haue serued our selues of them, by taking part in their fil-
thinesse,

4 Nor Imitate
this policy in
our secret cari-
age of our
owne sinne.

Whatsoeuer
cloakes we may
haue for the
same.

Seeing they
will deceiue
vs. Luk. 8. 17.

Ia. 5. 2.

Ezech. 8. 12.

As did the
Bablonians
the Iewes
Ezech. 23.

Rather let vs
make God our
hiding place
by true repen-
tance.

Pla. 127.

Pla. 21.

So shall he ei-
ther discover,
or deliuer vs
out of these
cret snares of
our enemies.

Psal. 11.

Exod. 5.

Ezech. 8. 12.

Pla. 10. 3.

thineffe, so they shall serue themselues of vs, by making a spoile of vs, And the Lord shal serue himselfe of vs both, & purging vs by them of such dregs as remaine, & hardning them by vs to their final confusion. Oh let vs therefore cleaue vnto our God, that he may *stil keep the city*, and *serue his Church* among vs : & then vndoubtedly, though many snares be laid for vs, yet the lord wil awake to discouer the vnto vs, yea, *this blessing shal a faithfull king receiue at the hand of God, that his hand shal find out all his enemies, and his right hand shal find out the that hate him*. So it pleased his *Maiestie* to direct the heart of our *Annointed* to apprehend this mischief, and principally out of the Letter contrarie to all grāmaticall, or reasonable constructiō to scan the same, yea though the snares might happily take hold vpon vs, yet wil the *Lord arise to deliuer him that is snared, the snare shall be broken, and we deliuered*. As for our enemies that haue thus secretly layd these snares, Behold the *Lord will raine snares vpon them*, and so take them in the pit, which they haue digged for others, onely let vs trust in God and wait vpon him, so when the iniquitie of our enemies shalbe discouered and disappointed, there shall our righteousnesse all come foorth as the light, and our wel doing as the noone day, that the Lord may be glorified in the iustifying of his children, and wee comforted in the experience of his protection. It followeth.

And they say, who shall see them?

That is, They say in effect, that none shall see them, and so they doe put out the eie of Gods prouidence, and thereupon conclude indeed, that there is no God. Such was the ground of *Rhāmaes* ^{of the Iewes} oppressiō, *Who is the Lord, that I should heare his voice, and let Israel go?* Such was the ground of the Idolatrie of the Iewes, *they say, the Lord seeth vs not, the Lord hath forsaken the earth*. Such was the ground of the persecution of the wicked, that he, not onely *thinketh alwayes, There is no God* : but further also, he contemneth God, and saith: *God hath forgotten, he hideth away his face, and will neuer see*. And this doth the holy Ghost

Ghost yeeld to be the reason, why the Gentiles were given up into a reprobate minde, whereby they became full of unrighteousnesse, euen because they regarded not to acknowledge God. And surely as the professiō of Poperie is a flat deniall of the power of God, as being a voluntarie and perpetuall worship, plausible to the sence, and agreeable to reason, so the practise thereof is nothing else, but a maine Sea of impietie, framing out iustly it owne shame, and confusion. Thus hath their spirituall fornication against God, and his ordinance, brought forth that fruitfull sinne of carnall Fornications, and vncleanneses of all sorts. And thus hath their desperate rebellion against the Lord, & against his Anointed, exalting themselues aboue all that is called God, brought forth that cursed Monster of treason, and rebellion against Gods Lieutenant vpon earth. It being a certaine consequent, that they do not loue God whome they haue not seene, who hate their Brother whom they see dayly: It being a righteous thing with God, that their sinne of treason against his Maiestie should be knowne, & discovered by their treason against the Magistrate, that how the Magistrate may bee iustly prouoked to fight against the beast, both for the safetie of their estates, and for the glorie of God, vtterly to destroy the Kingdome of Antichrist.

1. Ioh. 2.

Who so is wise, let him consider this, and in this glasse of Rebellion, let him obserue an heart of Atheisme. And if this Atheisme be so easily to be discerned in her brood, as wee may not looke for grapes of thornes, or figges of thistles, any better fruit, from so cursed a tree; so let vs in the name of God disclaime. that so Satan which in the root and fruit, fights against God and man.

And discern wee wisely the truth of that Religion, which ioyning God and man so graciously together, doth teach vs not to separate those, whome God hath ioyned, but to maintaine this holy Vntrie, euen with the losse of our dearest blood; and in the feare of God cleaue we vnspcakably vnto that holy truth, which teacheth vs to giue

vnto

1. Tim. 2.

vnto (not to take from) *Cesar*, the things that are *Cesars*, and vnto *God*, the things that are *Gods*, that so honouring *Cesar* aight in giuing him his due vnder *God*, wee may vnder *Cesar*, *live a quiet and peaceable life, in all godlynesse and honestie.*

Psal. 124.

2.

3.

And seeing there is not a more effectual meanes to prouoke vs to obedience, than that the eye of *God* is continually vpon vs: As this was a spurre vnto our aduersaries for their treason against the Lords Anointed, that *God* should not see them, so let it bee a continuall motiue of our conscionable obedience vnto *God* and man; namely, that the Lord our *God* looketh continually vpon vs. And that we may not want a liuely euidence for the same, let vs onely consider how the Lord watched ouer vs in this *deliuerance*, that if he had been on our side, and watched ouer vs, when these snares were priuily layd against vs; surely, *they had swallowed vs up quick, when their wrath was kindled against vs. Yea, the waters had drowned vs, and the streame had gone ouer our soules.* Oh that this *deliuerance* may for euer stoppe the mouth of *Athiesme*, and roote out that cursed brood, which exalts it selfe against the Lord. Certainly, if the defeature of such mischiefes shall not now open our mouths to acknowledge the power, and mercie of *God* vnto his Church, the practise whereof hath opened the mouthes of the wicked, *to say, there is no God:* Let vs looke that as the Lord hath iustified himselfe against them, by deliuering vs out of their hands, so will he also iustifie himselfe against vs, in laying further punishments vpon vs, euen by exposing his people as a pray vnto their enemies, that they may learne to giue him the honour that is due vnto his name. If the feare of his rodde will not cause vs to depart from euill, we shall feelee the smart of his holy indignation, and the shaking of the rodde shall not serue the turne, if by it we haue not returned vnto the Lord our *God.* Oh Lord, *it is not in man to walke, and to direct his steps. Turne thou vs vnto thee, and then wee shall bee turned.* For why should the wicked say,
Where

Where is now our God? Why should thy Children complaine, that thou hast forsaken them. Oh Lord, thou art our God from euerlasting, and world without end: thou hast magnified thy selfe in the sight of our enemies, and put to confusion those that hate vs; Oh, let vs therefore draw nere vnto the Lord our God; let vs renew our couenant with thy Maiestie to the finall confusion of our enemies, and to the preuenting of all such further mischiefes, that they shall practise against vs. It followeth.

They haue sought out iniquities.

That is, they haue studied and inuented diuers sorts of mischiefes, to accomplish thereby more certainly their desires. Behold here a third policie of the wicked to supply that which may bee wanting in their former deuise of *secrecy*: that though one plot be discovered, another might take place, and still another might bee one foote, though a former were preuented. A verie desperate and most effectuall policie to bring their purposes to passe: not only in that this *varietie of stratagems*, tyres out policie, and carnall wisdom, and puts it to a *Non plus* in preuenting so many mischiefes; but further also great terrour, and distraction ceaseth on the hearts of weake ones, in regard of such strange and manifold snares: yea, by this meanes, those whom God hath giuen vp to these snares, are heere appalled with wofull desaire, and so hereby lye open to the snares, as hauing giuen ouer all hope to auoide the same. We may finde some steps of this corruption, euen in the Saines of God. When *Dauid* saw, that there was no end of *Sauls* malice, but still he was followed with new pursuits, the *holy Ghost* signifieth, that it wrought this effect in him, that he sayd *in his feare*, as desirauing of deliuerance: *I shall now perishe one day by the hand of Saul*, and thereupon beooke himselfe to a most desperate course euen to flye for succour vnto the enemies of God. For where feare doth possesse vs, that malice is endlesse, and her mischietes so many, that they cannot be auoided: there care will faile vs, for the preuenting of them, as thinking

*A third policie
of multiplying
snares.*

*And that very
dangerous.*

1. Sam. 27.

This is a re-
police, b t u-
se of o f o b r:
the wicked a-
gainst the god-
ly.

As by Saul a-
gainst Dauid,
1. Sam. 16. 14
23.

1. Sam. 18. 11,
17.

1. Sam. 24. 24

By Satan and
his instrument
against Dauid's
Lord,

Math. 4. 5.

our labour lost, against such vnauoydable snares. And so being carelesse in the danger, we lye open thereunto: and are either betrayed by desperate securitie in the end vnto the same, or else seeking to auoide them by vile and impious courses, we doe hereby exclude our selues from the protection of the Lord: and so cause the malice of our enemy to light more heauily vpon vs. It hath been no new thing with the enemies of God, thus to multiply their snares against the seruants of the Most High. Infinite was the malice of *Saul* against the Anointed of the Lord, and as was his malice, so were his snares accordingly. The first occasion to the snares was the euill spirit, as no maruaile if the Diuell be the beginner of all mischief. And behold the notable cunning of Satan, in laying a snare in the calling and profession of *Dauid*, that whereas hee was skilfull to play vpon the Harpe, and therefore was required of *Saul* to alay the furie of his torment, comming into *Sauls* presence to ease him of his anguish, he might be exposed to the rage and malice of his enemy: and verie hardly did he many times auoide this snare. Secondly, his wife was intended a snare vnto him, and her dowrie also was layd as a snare, that the hand of the *Philistines* might bee against him. These secret snares being broken, then follow open practises; and here was malice as endlesse, as it was causelesse. How was the poore seruant of God hunted vp and downe, as a Partridge vpon the mountaines, being neuer in safetie of his life, till his enemy was deprivied of his. Thus was *Dauid* followed with manifold snares, by his enemy *Saul*, and so was *Dauids* Lord, by Satan and his most malicious instruments. Marke (I pray you) how Satan sets vpon him. First, he layes a snare of distrust, perswading him to make bread of stones, as if God were not otherwise able to provide for him in the wilderness. When that would not serue, he laies a contrarie snare of presumption, wishing him, To cast himselfe downe from the pinnacle of the Temple, that so hee might exclude himselfe out of Gods protection. When this would not preuaile, yet hee layes

layes a third snare of worldly *pompe* and *glorie*, moouing him thereby to fall downe and worship him, that so hee might robbe God of the glorie, that was due vnto his name. And as was the *father*, so were also the *children*, euen the nation of the *Iewes*, whose saluation he laboured. Their malice did not cease against him, so long as hee was capable of it, and for the acting thereof, they wanted not store of mischiefes, when they could not preuaile by *smi-* Math. 6. 15.
ting him with the *tongue*, then they fell to *stone him with* Ioh. 10. 31.
stones, when they could not draw him within the compas of rebellion against the *state*, then they accused him of *blas-* Math. 22. 17.
phemie against God, when themselves durst not openly bee Math. 27.
scene for *fear* of the people, then they corrupted one of *his owne house* to bring him to his end: sometimes they Math. 26.
made uproares against him, that he might be oppressed of the people: sometimes they accused him of *compacting* Math. 12.
with Satan, that so they might make him odious and abhominable to the people: sometimes they propounded *curi-* Math. 22.
ous question to entrappe him in his words, other while they would *nest and peruert* his gracious speeches. And when they had caught him, their malice was yet vnfatiable. *Bus-* Luk. 22.
feting would not serue, but further, they must *whippe* him, Math. 27.
and to greeue his righteous soule the more, he must be *clo-*
shed in purple, to bee scorned and derided of them. This Ioh. 19.
will not serue, but he must be *crowned with thornes*, that so his torment might bee yet encreased: yea, further yet to lengthen out their malice and his paines; behold they deuised a lingring, and yet most shamefull torture, to bring him to his end. *Nayled* must he be on the *croffe*, to encrease his paine, and yet to lengthen out his life, and he must be *hanged betweene two theeues*, and accounted among euill doers. that so together with his bodie, his good name might be killed. Thus was our *head* Christ Iesus persecuted by his owne: And thus must all his *members* looke to be dealt withall. Not to trouble you with rehearfall of forraine stories, neither to seeke further in our owne, than what is fresh in our memories; how did the enemies of the

And by our
adversaries c-
gainst vs in
this conspi-
cie.
Esay. 9.

Gospell multiplie their snares against vs, in this late pra-
dise for the restoring of their Kingdome. To take away
the life of the King, this was but an entrance. Nay, we must
cut off root and braunches too, if we shall make sure worke,
was this all? Nay, the *estates of the Land*, they must also
be cut off, that to *strength* and *councell* being remooued,
and the *heads* being cut off, the *Conquest* might be the ea-
sier, and the *confusion* the greater. Is this yet all? Nay, the
life of the Kingdome *true Religion*, must be extinguished,
and all the *Professors* thereof, vicerly rooted out; that so
Idolatrie may take sure footing againe. And to make vp
the measure of their mischiefe: the execution of all this
pradise must bee *layd upon true Religion*: that herein their
malice might reach to heauen, and in some measure insult
and triumph ouer God himselfe.

What doth
this teach vs.

1. The nature
of the wicked
frui full and
restlesse in sin.
Prou. 4. 16.
Mich. 2. 1.

Ierem. 2.

2. To trie our
selues whither
this nature be
changed in vs.
1. Ioh. 1 8.
Psa. 103. 3.

4. Eph. 1 9.
Rom 7. 22.
20. 25. 1.

Behold heere the trauaile of the wicked, which is to
bring forth mischiefe: behold the fruitfulness of malice,
which can deuise store of snares: see the propertie of the
wicked, they are restlesse in committing euill, and neuer
wearie of practising against the Saints of God, *They can-
not sleepe, except they haue done euill, and their sleepe depar-
teth, except they cause some to fall*: Nay, they will spare their
sleepe, that they may imagine mischiefe on their beds, and
when the morning is light, they practise it: *Euen as the wilde
Ass used to the wildernesse, that snuffeth vp the wind by oc-
casion at her pleasure, who c. in turne her backe*: So the wic-
ked runne on without controulement in the multitude of
ther mischieses, and it is their sport, and pastime to commit
sinne in his greedinesse. Let vs therefore trie our selues by
this propertie of the wicked. To commit sinne, is an infi-
nitie incident to the most regenerate, but to make it our
studie, and delight, to commit sinne with greedinesse. and
to continue therein; this cannot stand with a sanctified
nature. *I delight in the Law of the Lord concerning the in-
ward man* (saith that chosen Vessel Saint Paul:) and there-
fore, *if I doe that which I would not, it is no more I, but sinne
that dwelleth in me*. Oh let vs, how soeuer we cannot choofe
but

but sinne, yet notwithstanding delight in the law of the Lord, that so our sinne may not be imputed vnto vs. *Once haue I spoken* (saith holy Iob) *but I will answer no more, yet* *wise, but I will proceede no further*: If we haue once offended, let vs doe so no more, *lest otherwise a worse thing happen vnto vs*. And if so be the wicked are so fruitfull in mischief, and vnwearied in euill to gaine hell thereby; oh let vs neuer bee wearie of well doing; let vs bee plentifull in good workes, seeing if we faint not, wee shall certainly reape an euerlasting reward in heauen. Lastly, seeing the enemies of the Gospell are neuer wearie of mischief, but still are deuising and practising against the Iust. Oh let vs not be secure of them, nor hope to winne them by gentleness, seeing conuiniencie at their wickednesse, is but a spur to further mischief, as giuing them respite and oportunitie to commit the same. If we shall wisely stand vpon the guard, and keepe this enemy at the staues end, though happily his malice might hereby bee encreased, yet seeing his sinne is by this meanes ripened, & when the Haruest is ripe, the sickle shalbe put in, his practises shalbe so ferre from preuailing against vs: as that *the pit which hee hath digged, hee shall fall into himselfe*: his owne sword shall enter into his owne heart, and his bowe shall bee broken: and in the snare which hee prinly layes for vs, shall his owne foote bee taken. It followeth.

And they haue accomplisshed that which they sought for &c.

The meaning is, that they are perswaded secretly in their soules that, what they haue deuised shall surely take effect. Noting vnto vs their presumptuous confidence, and building vpon these their plots & policies. A thing verie visuall in the practises of the wicked, to promise the felues vndoubtedly good successe therein: not onely in regard of their naturall corruption; whereby they are apt to *conceane highly* of their owne deuises, especially caued in such strong, and yet secret manner: but principally the *iustice of God* is seen herein, who giuing them vp to this

Iob. 39. 38.

3. To be plentifull in good workes, not to bee wearie of well doing.

Psa. 37. 17.

Psa. 9. 15.

The fourth policie of the wicked, namely their confidence, and presumption of good successe, and why?

So did Davids
enemies.
Psal. 35.

Psal. 41.

Psal. 71.

Psal. 14. 6.

Psal. 2. 8.

So did Sena-
charrib.
Esay. 36.

So did the mo-
ther of Sisje. a.
Iudges. 5.

resolute confidence, doth thereby prepare the way to their more fearefull confusion. So did the enemy secure themselves against the Lords Annoynted, that they had already denoued him, as hauing so hemd him in with their secret and manifold snares that he could not possible escape: yea for the further confirming themselves in this confidence, because his onely protection was from God; therefore so farre did they proceed in this presumption: that measuring the fauour of God by outward prosperity, they concluded herevpon fallely vpon some light affliction that did befall him *A mischance is light vpon him & he that lieth shall no more rise*: and their reason is, *God hath forsaken him*: wherevpon they encouradge themselves in most confident manner, *come let vs pursue and take him, for there is none to deliuer him*. Yea so blasphemously confident grow they herein, as building vpon the strength and effectuallnes of their snares, that *they euen make a mocke at the counsell of the poore, because the Lord is his refuge*, and as if so be god were not able to deliuer out of their hands, they deryde his confidence in the Lord his God, saying, *he trusted in God let him deliuer him, let him see him, seeing he loueth him*. Implying thereby most impiously, that they had him so sure, that his confidence in God should not deliuer him out of their hands. Thus did *Senacharrib* open his mouth against heauen; when he sent his messenger vnto *Hezekiah* saying, *Let not thy God deceaue thee in whome thou trustest &c.* Implying that the Lord could not deliuer him out of his hands: Thus did the mother of *Sisera* flatter her selfe, when shee looked out of the window and sayd, *why is his chariot so long a coming, why tarie the wheeles of his chariot*, expecting indoubtfully, her sons returne with victorie: and thus did her wife *Laila* answer her with owne wordes, *haue they not gotten and they diuide the spoyle &c.* shewing also their confidence in the good successe of the battaile. And surely it we shall consider the hopes of our enemies, concerning the good successe of their desperate attempts: as their mischances haue not been short

short of any, so their confidence also hath been with the best, For was not the Nauie which was sent against vs in 88. entitled *the Inuincible Armadoe*, as if no force were able to scatter it. And did not their Friars tauntingly, and most blasphemously preach, that they had Pope (and Diuell) and all to fight for them, but the *Huguenots* and *Lutherans* had none but God to stand on their side, as if hee were no bodie, to withstand them? had they not *diuided the spoyle in conceit*, before they sawe the shoare, which should haue been gayned? had they not brought *ships*, and other instruments of torture to execute their crueltie vpon vs, as if they made account to be *masters of the field*. And surely consider wee the practises at this time, and we shall see their confidence to haue been encreased, with their malice, and their mouths, euen desparately opened against heauen, for the confirming them more assuredly in their bloody expectation. If we shall remember the exceeding *insolency* and *pride* of these enemyes, for some few moneths before the entended execution of their practises, (a thing not neglected by carefull heads.) what did it speake vnto vs, but their confidence in the *success* thereof? Was it not written to that honorable Lord, *that it was decreed by God & men, to punish the iniquitie of the time*, therein, both making the Lord a party in this their damnable enterprize, & also thereby building so certainly vpon the accomplishment thereof, as if it were the decree of God himselfe. What preparacions they had made for the *aduancement* of themselves, & execution of the faithfull, after the terrible blowe should be giuen: their *sumptuous apparell*, *store of bloody weapons*, *proclamations* and such like, all in a readynesse, as if the thing were done: did it not most liuely discouer their confidence, that *they had accomplished that which they sought for*. If we would know what might bee the reason of such presumption, and desperate confidence: let vs consider the *resolution of their conscience*, which though erroneous, yet hereby the stronger conceited & the more obstinately presumptuous in the success of it owne apprehension, Let vs remember

So haue our
aduersaries
been confident
as by
The like Practi-
ces in 1588.

And their pra-
ctises at this
time appea-
reth.

Their insolence
before the
day.

Preparacions
as if the rym-
chiefe were
accomplished.

The reasons of
this their con-
fidence.

Resolution of
their conscience.

2 Apprehensio
of the cause.

3 Approbatio
of it, from
their holy Fa-
ther.

4 The notable
continuance of
their mis-
chiefs in such
strength, secre-
cie, and varie-
ty.

5 Above all
injustice of God
in giving them
up to this con-
fidence to
their more
fearefull con-
fusion.

remember their apprehension of the cause for which they take the quarrell in hand, which being in their deceived iudgments so *just, yea meritorious*; multi needs puffe the vp with confident hope of good successe therein. Adde we herevnto the approbation of this fact not onely by the conscience at home, but by the Lord of their conscience abroad, whose oracles they esteeme as the oracles of God, yea whome they worshipec aboue all that is called God: & therefore no manuaile if they match his decrees, with the decrees of the most high, and say it is decreed by God and men. And hauing so sure a warrant (as they thinke) for the attempting of their mischiefs; is it any wonder, if they promise exteeding good successe vnto themselues therein? Were it onely the policy which they haue vsed in the managing of their practices: their *encouragemēt*s to strengthen, their *secrery* to entrapp, & their manifold *snarres* to wearie out, surely these so notable policyes, concurring thus together, must needs giue spirit to their hopes, and confidence to their practices: That seeing they are so strong, that none is able to match them, how can it bee, but they should preuaile: seeing, so secret, that none can see them, how can it be, that any should auoyd them: seeing they are neuer wearie in deuising of mischiefs: how should any at length not be ouer wearied by them. But aboue all the wisdom and power of God is here in most euident, who meaning to giue his enemies a *terrible blow*: not only to their bodies but euen to their soules: & to make them fall such as they *shall not be able to rise againe*, doth therefore in his wisdom let them alone so farre in these their diuclish practices, that hauing brought them in a manner to ripenes, and perfection, as they could wish they might herevpon belisted vp with pride and confidence in the good successe thereof: that by the suddaine defaiture of these practices afterward, their confusion might be the greater both to *body & soule*: not onely to the *body* in such punishments which doe attend them, but especially into their soules and consciences either breeding in them an obstinate

obstinate allowance of their diuelish practices, when they shall see their expectation so deceiued, & their wisdom confounded. Oh this will make *Ahitophell euen to hang himselfe*, this is it, that will strike dispaire in the harts of these rebells, and make them euen desperatly runne vpon their owne swords.

Maruaile not we therefore, if we see the wicked puffed vp with confidence in their mischeifes: for it is the cheefest portion that they haue of al their iniquity, this is al the poore comfort they find therein, namely to flatter them selues in the good successe thereof, yea this is the strögest band wherby Satan doth hold them: Rather admire wee

the wonderfull wisdom of the Lord, who prepares the by this carnall confidence, to their greater confusion; and makes the pride of their wisdom to be the break-neck thereof. And seeing it is no shame, to learne good euen of our enemies; seeing confidence in euill is a messenger of their destruction, let vs trie our standing in grace, by our

fear in sinne. Certainly as the fear of offending God, is a meanes to preuent sin: so fear in the sence of our owne vnworthynes in regard of our sinnes, working repentance

not to be repented of: is the meanes to restore vnto vs the ioy of Gods saluation, which before we had lost: that so we may either auoyde, or sanctifie such iudgments, as are due vnto our sinnes: And if the wicked are so confident in euill purposes. Oh let vs not cast away our confidence & courage in well-doing, which hath so great recompence of reward. Lastly seeing confidence in sinne is a note of ripenes, and when the measure is full, the vessels shall be emptied: Let vs not be cast downe, when we see the wicked insolent & that especially in the confidence of their wickednesse, neither let their presumption in their mischiefs be any matter to hinder vs in the wayes of our callings: but rather let vs patiently waite vpon the Lord, and commit our selues into his hands in well-doing, as into the hands of our faithfull Creator: vpon an vndoubted assurance, that the malice of the wicked, is hastening to an end,

2.Sam.17.18

And the. afore
let vs not be
amated at this
confidence of
the wicked.

But admire
the power and
wisdom of
God herein.

And learne
we hereby, to
trie our stand-
ing in grace.
To be confi-

dent in wel-
doing.
Heb.10.32.

Ioel.3.13.
To looke for
the confusion
of the wicked,
when we see
them thus
confident.

when wee shall see it swolne and puffed vp with pride of good successe. Though we may say in our infirmitie, vpon view of their power and malice, as *Elisbaes* seruant did :
 2. King. 6. 17. *Alas, how shall we doe, we are but dead men :* yet let vs here see by faith, and not by sence : and then vndoubtedly wee shall haue *Elisbaes eyes*, to see more with vs, than those that are against vs, yea, if wee can bee still, and behold the saluation of the Lord, *our enemies whom wee see this day, wee shall see them no more.* And if wee would desire, that the Lord would shew vs some token for good, whereby wee may see the confusion of our enemies neere at hand ; we cannot haue any more euident, than this ; that before destruction the minde is haughtie. Our enemies are secure and confident in the accomplishment of their practises, For so it followeth in the next words.

As being a certaine token offered vnto vs by the Lord to discerne the confusion of our enemies,
 Prou. 16. 8.

THE SECOND PART.

The Webbe broken.

Pfal. 64.

Verf. 7. *But God shall shoot an arrow at them suddenly, their stroakes shalbe at once.*

8. *They shall cause their owne tongues to fall vpon them, and who soeuer shall see them, shall fly away.*



Herein, the holy Ghost vsing a borrow- This is the second part of the Scripture, describing vnto vs the description of their practise, and suddenly hits, we know not when; their practise, so shall the Iudgements of God come and confounding of the enemies.

vpon the wicked, when they are least looked for, and suddenly surprize them to their greater confusion. Wherein first, it is worthy our obseruation, that the holy Ghost ascribes this notable defeature, and ouerthrow of the enemye, to the proper office, and worke of God. *God shall Author hereof almightie God.* shoote. For what can be a greater terror to Traytors and Rebels, than to know, that as they in resisting power resist God: so they shall haue God to fight against them, before Rom. 13. 4. whome they shall not be able to stand; Against, whom no Prou. 21. 30. power nor wisdom, nor counsell, shalbe able to preuaile. Hence haue What greater comfort can there be vnto Princes than this, Kings a notable comfort, that whereas it is God, that exalteth them, and not they that God will themselues, it is he also that will maintaine his owne calling, ling, and institution, and rescue his seruants from the hurt- Psa 30. 1. full sword. Certainly, though Magistrates are so exalted, Psa. 75. 7. that they are aboue all others; yet by this they may Psal. 144.

And a cher-
by taught that
they are vnder
God.

And being ex-
cluded his
protection are
subiect to the
malice of the
meaneſt.

And there-
fore ſhould
leaue to kiſſe
the ſonne, to
keepe them-
within Gods
protection.

And to uſe
their authori-
tie, vnder God
to the puniſh-
men of ſinne.

And then ſhall
they be ſure,
vnder ſhalow
of his wings.

learne, that the Lord is about them: that ſo they may be humbled in the ſence of their greatneſſe; yea, though they are ſo high in regard of their callings, that all humane power is ſubieſt vnto them: yet this herein may humble them much more: that they are placed in ſuch *mutable* and *ſlipperie* places, that if the Lord withdraw his protection from them, they ſhall be ſubieſt to the power of the meaneſt creatures. Oh, that Princes would learne hence to eſtabliſh their thrones, *by kiſſing the ſonne*, and aduancing his kingdome: oh that they would learne to bound themſelues within the compaſſe of Gods protection, *by ſeruing the Lord in feare and reuoycing before him in reuerence*: So ſhould the Lord eſtabliſh their Kingdomes for euer, and their enemies ſhould be cloathed with perpetuall ſhame: ſo ſhould their earthly honour bee a pledge vnto them of euerlaſting glorie: and this, that they gouerned faithfully ouer men, vnder God, ſhould be a meanes to further them to raigne with God for euer. Onely, let them take heede that they tempt not the Lord, that becauſe the Lord will finde out their enemies, and auenge their cauſe: therefore they ſhall bee ſecure and careleſſe in obſeruing their practiſes, and meeting with their wickedneſſe by lawfull authority, vpon pretence of leauing the matter vnto God, and to gaine an opinion of vnreaſonable clemencie. For as it is preſumption to be our owne caruers in vengeance, when our priuate callings will not warrant vs therein: ſo to keepe the ſword in the ſcabberd, when it is put in our hands, and not drawe it forth for the cutting off of the wicked, as this is a betraying of that power which is committed vnto vs, ſo it is the meanes to exclude vs Gods protection, and thereby to expoſe vs to the malice of our enemies. And though on the other ſide we ſhal not be able to meet with all: (as who is able to ſearch the heart of man;) and indeede, when the leaders ſhall be cut off, it ſtands many times with *policie*, and agrees with *clemencie*, to let the reſt eſcape: yet neither let the wicked here-
by flatter themſelues that the bitterneſſe of death is paſt;
neither

neither let the Children of God distrust, but that all their enemies in time shall be confounded. For though *Dauid* may spare *Shimei*, when reuenge is not fit: yet the Lord will haue a time to meet with that rayling enemy; and to snare him in the ginne, that his owne mouth hath layd. And though the aduersaries of the truth, may happily in some part for a time escape: (as it is necessarie, soe should still remaine, that the faithfull be tryed: yet let the know that their destruction sleepeth not. Though *Ioab* may escape while the *Sonnes of Zeruiah*, are to *strange for the Kingdome*, and his sinne not yet breake out to ripenesse and perfection: yet the time shall come, when *Salomon* shall be stronge ynough for him: and the guilt of his former bloodinesse, shall driue him forward, to receiue the wages of blood, by causing him in the end, to breake out into apparant Rebellion. Oh consider this, you that embrew your hands in blood, and for the time goe vncontrolled, because power is in your hands. Behold the blood that you haue shedde doth crie for vengeance: and in the appointed time, the Lord will giue you vp to such a thirst of blood, as that none but the blood of the mightie will quench the same; that so your sinne now meeting with a power able to match it, may receiue the wages due vnto the same. Certainly, whosoever makes not conscience, to spill the blood of those, who are deare in the sight of God, ouer whom he may haue power: he shall in the end make conscience of shedding no blood: that so at the length, hee may meete with his match, to shedde his owne blood. Would God our oppressors, and blood-suckers would consider this, and in the Booke of this prouidence, read their owne successe. And though happily there may bee a pardon for the first offence; though the clemencie of the Prince may remit the first fact: (as the heart of the King is in the hands of the Lord, & it is the glory of a man to passe by an offence) yet surely where there doth not

And their enemies shall in due time be met withall,

When their sinne is ripe, 1.Kin.2.34.

in the time of vengeance.

Let Oppressors, and all blood-suckers, read their successe, in the Booke of this prouidence. *Prou.21.12.*

Let all male-
contents, and
presumptuous
opposites, take
heed how they
abuse the pati-
ence and cle-
mencie of go-
uernement.

follow a thorough reformation of life, there wil certainly bee a relapie into the same finnes, that so at length vengeance may meet with them. *Adoniah* may escape once though hee prooue *Traitor* to his Lord: yet his sinne is restlesse, and at length will finde him out, and in the end hee shall bee caught in the bonds of his former iniquitie. Oh consider this you that abuse the patience of gouernement, to the hardning of your hearts, and multiplying of your iniquities, euen with greedinesse against your Soueraigne: certainly, the Lord which awaketh for the preferuation of his children, who preseueth his Anointed, and maintaineth his owne cause, he, euen he will giue you vp, to such desperatenesse of iniquitie in the end, that it shall pay you in due time, the shame it oweth you, to the glorie of God, and your iust confusion. Euen so (oh Lord) hasten the confusion of thine enemies, or conuert them speedily, for the accomplishment of the elect. It followeth.

Shall shoot an arrow at them suddenly.

The second
circumstance
in the defea-
ture of the e-
nemie, lea-
ding vs to the
wisedome and
power of God,
in the manner
of defeature.

As first by
sounding their
warie, and
long watched
treasons, with
his sudden
geance.

As he hath
done of old.

Behold now the admirable wisedome and powers of God in this effectuell maner of defeating his enemies, by confounding their poliyces, in their seuerall practices, with his contrary iudgments answerable therunto: And first consider wee, how *deliberate consultation* is here confounded with the *suddennes* of the vengeance: that they which tooke such time & lay sure to bring their purposes to passe, they which so aduisedly consulted, to do mischeife vnto others, shall now haue no time or leasure to consult their owne deliuerance, because the hand of the Lord shall come suddenly vpon them, So doth the Lord threaten *Babel* that rod of his indignation, that he will come vpon her suddenly with many plagues. So doth the holy Ghost prophetic of that spirituall *Babell* that not onely in one daie but euen in one hower she shalbe ouerthrowne: Yea her iudgment shall come vpon her as the casting of a great milstone into the midst of the Sea, so sudden & violent shalbe her distruction. So do the seruants of God poynt out vnto vs the

the distruction of the wicked, that it shalbe *suddaine* and *fearfull* which cannot be auoided. A most holy and righteous course of Gods proceeding against the wicked, whether wee consider the *affection of the Lord* in laying theise punishments vpon them, or *the end* which he aymenth at, in confounding them in this life: or lastly *the vse* that he intendeth in regard of others. Concerning the *affection of the Lord* in the punishments of the wicked, as the Lord chasteneth *his children in loue* and of *verie faithfullnes causeth them to be afflicted*: so on the contrary doth hee consume the *wicked in his wrath and sore displeasure*. And therefore as he giues *warning* vnto the one, to witnes his *loue* vnto them, that so they might be *prepared to meet the Lord*: so on the other side doth he ouer take the wicked, with his *suddaine iudgments*, that being *vnprepared* therevnto, they might be *ouerwhelmed with the fury* of his speedy indignation. And this also doth the *end* of their afflictions manifestly declare, For whereas the Lord in these *temporall plagues*, entendes to giue them a *tast of eternall vengeance*: therefore doth he lay them *suddenly* vpon the wicked: that so *confounding* them by this *suddenenes*, and driuing them to their *wits endes*, their harts might not onely bee *hardned* and so *enraged* against the Lord, but further also this *confusion of their wisdomes*, driving the to *dispayre*, they shalbe possed with the *fearfull expectation of the vengeance to come*. And surely seeing God doth turne all things to the good of the elect, therefore also doth he make the punishments of the wicked profitable vnto them: and that especially by the consideration of the suddenenes of them. For hereby the saints of God are forewarned of security, lest a sudden iudgment do ouertake them: hereby they are admonished to serue the Lord in feare, in that he deales so roundly and suddenly against the wicked: hereby also they gather *comfort* in all their crosses & troubles: that the Lord maketh a *difference betweene them and the wicked*, euen in that which seemeth to be alike vnto both.

Heb. 12.8.
1. To shew that
he punisheth
the wicked
in anger.
Psa. 2.5.

2. To pledge
vnto the wicked
in temporal
Plagues, eternall
punishments.

Heb 10. 27.

3. For the good
of the elect.
Rom. 8. 29.

In whome security
is prevented, and
comfort, giuen
in their troubles
by this difference, be-
twixt the good
& the wicked
herein.

1 Heres a lesson for careless and presumptuous sinners to feare a suddaine surprisall.

To remember suddaine coming of christ.

2 Here we may learne.

1 Not to feare suddaine iudgments if we be prepared.

2 Not to put off our repentance till death.

3 To wish that we may see the plague before it cometh.

Oh that our careless impes would consider this: who spend their dayes in wealth, and put the euill day farre from them, that so they may more securely approach the sea of iniquity; that they would remeber this suddaine reckoning, and lay vnto their harts this course of Gods iustice, euen to take sinne napping, and suddenly to surprise it. That they would remember how *Ieroboam* was smitten, euen when he stretched out his hand to smite, that they would remeber the suddaine hand-writing with sauced *Belshazzers*, facilligious banquet: Surely though sudden vengeance did not meet with vs in this life, yet did we remember that for all these things we must come to iudgment, and that our iudgment shall come suddenly in the hower that we know not: It would make vs be watchfull euen every hower, that so though it be sudden, yet it may not be sudden vnto vs, as being ready & prepared in some measure therevnto. And seeing the suddenes of a iudgment breeds great distractiō & takes away time of councell or resolution, as this should teach vs not to be afraid of sudden death, If so be that we haue been by an holy life prepared therevnto: neither to censure others for dying suddenly: seeing wee haue sufficient testimony of their former liues: so it should be a very fayre warning vnto vs not to put off our repentance vnto the time of our death, least the horreur and suddenes of that messenger, distract vs in our reckoning, and so we be surpris'd, before we haue made euen with our God, And seeing the suddenes of a iudgment, is herein onely a note of Gods wrath, in that it findes the wicked vnprepared therevnto: as we are therefore not to pray further against suddaine iudgments, then that they may not finde vs vnprepared: so are we not to distrust of Gods mercie though we be suddenly met with all, if so be that our soules haue formely been prepared to temptations. Onely we may rather wish, (if it so please the Lord) to see the plague before it cometh: that so, fearing the rod, we may depart from euill; and thereby either remooue or sanctifie the iudgment vnto vs. Certainly as confidence in sinne makes every iudgment suddaine,

so feare in the sence of our iniquities, preparing vs to the end, Confidence in sinne maketh euerie iudgement suddaine. doth thereby effect, that no scourge shalbe sudden unto vs, As for the the wicked it is not so with them, their confidence in sinne makes them secure, and their security breedes a sudden iudgment. And thus doth the Lord confound their wisdom in consulting and deliberating, aduisedly of their mischiefs against the saints, by coming vpon them with his sudden iudgments. But this is not all.

For though the iudgment be sudden, and so take them vn-prepared yet it may be *slow and moderate* and so giue them time of preparation, euen while the scourge is vpon them. To preuent this, the holy Ghost addeth, *that their stroake shall be at once.* That is, their iudgment shalbe as *speedie* in executing, as it was sudden in surprising: that so not taking time before to prepare themselves, now the swift-nesse, and greuousnesse of the Plague, may take away time of preparation afterward; and so conuincing fully their former abuse of the time past, doth thereby exclude them from all hope of mercie for the time to come: yea this *speedinesse* of the iudgement, implying also the *sharpenesse* and *terror* of it, doth hereby make to their greater confusion, as being not able to vndergoe so *ex-treame* a scourge.

Their stroakes shall be at once.

Behold heere a second point of Gods wisdom and power in the punishments of the wicked: hee will bee *swift* witness against them, to take them in their sinne: and take away from them oportunitie of repentance, that so his wrath may be powred out in full measure vpon them. Surely a most holy and righteous course, not onely hereby to confound their policie, in denising many *swares*, as *sec-1. To confound ing them now all broken, as it were with one stroake, but their policie further also to consume such fearefully, who thought all plagues too little against the Anointed of the Lord. So doth the Lord threat the wicked, as with sudden, so with speedie iudgements vpon the wicked (saith the holy Ghost) he shall raine swares, fire and brimstone, and stormie tempest.*

So hath the
Lord threat-
ned.

And so hath he
executed.

1 Nab. 12.

And so especi-
ally hath he
met with this
sin of treason.

In Cora, Da-
than, and A-
biram.

Num. 16. 29.

Ver. 32.

Abſalon.
2 Sam. 18. 19.
14.

this is the portion of their cuppe: all which are both sudden and speede plagues: making quicker riddance, where once they take hold. So hath the Lord executed from time to time, when once the date of his patience, hath been expired towards them. So was hee long before hee reckoned with the old world: an hundred and twentie yeares time gaue hee them to make vp their account, but when he came to Iudgement, in lesse than halfe a yeare did hee accomplish his fierce wrath: and swallowed vp in that short time (excepting onely righteous Noah, and his children, together with the other vncreasonable creatures, that were reserved for future generation) euen all the Nations and creatures of the earth. So did the Lord deale with *Sodome and Gomorrah*: he rayned upon them fire and brimstone, and so with one stroke made a full end of them: so that affliction did not arise the second time. And howsoeuer he deales not generally thus with all sorts of sinners; yet because the sinne of *Treason*, is a monstrous and capitall offence, neerely touching his Maiestie, as challenging his power, and spurning at his gouernement: therefore hath he vsed to meet with this sin, aboue all others, in this fearefull and speedie manner: So did hee iustifie his seruant *Moses*, in that propheticall challenge, which hee made against these desperate Rebels, *Cora, Dathan, and Abiram*, putting it to this tryall, for the approbation of his calling: *that if these men died the common death of all men, then the Lord had not spoken by him*: the Lord (I say) iustified herein the authoritie of his seruant, and confounded their vnaturall Rebellion, by a strange and woonderfull iudgement answerable thereunto. For as they were *vnaturall*, and would not endure a superiour ouer them; so the earth became *vnaturall*, and would no longer endure their burthen; but euen left her soliditie, to swallow vp such monsters: and so conueyed them iustly to the Dominion of hell, who would not endure that power which was from heauen. So did the Lord meete with that rebellious *Abſolon*, by as strange and speedie a iudgement, answerable to his sinne: making

making the crowne of his pride, his *long & beautifull haire*: to be the halter to hang him vp, betwixt heauen & earth: suddenly was he caught vp, and speedily was he dispatcht by another, who in that murder happily made way for his owne ambition, and also for the like fault *dranke after* 1 King. 2. 27. *of the cup of vengeance.*

Oh, that the enemies of gouernement would consider *Let Traytors. thinke hereof in the pride of their manifold* this: that in the depth of their consultations, to lay many *practises.* snares for others: they would remember that one stroke of Gods vengeance, would be too heauie for them, Sure-

ly, the consideration of this, that they are not able to endure the wrath of God: would bridle and qualifie their malice against the Lords Anointed: and moue them contrarywise to heartie and cheerefull obedience vnto man, that so therby they might regaine the fauor of God. Certainly, if they say *in their hearts, there is no God*; and Ps. 14.

therefore stand not vpon that fauour, which they doe not acknowledge: yet let them respect the power of man, *That so they may regaine Gods fauour in their obedience to his ordinance.* which surely shall meete with their desperate attempts. And lest by their secret conueyance they might hope to escape; let them know further, that their sinne shall finde them out, and rather than they shall escape vnpunished:

Behold, (saith the holy Ghost) *Their owne tongues shall fall vpon them,* to betray their wickednesse: and become the executioners of Gods righteous iudgements vpon them. For so it followeth.

He shall cause their owne tongues to fall vpon them.

Loe heere a third degree of Gods iustice against the wicked: themselves shall be the instruments of their owne confusion: & the snares which they haue laid for the righteous shall confound themselves, that the Lord may yet be more apparantly *justified when he iudgeth: and the wicked more confounded* by the cause of their discourie. A verie vsuall, and righteous course of Gods proceeding against them, discovering both the admirable vprightnesse of Gods Iudgements vpon them, and also his profound wisdom in executing the same. It is a comfortable pro-

Let the Lord confound the in the things they most trust in.

A third degree of Gods iustice, against the wicked, confounding their secrecie from their owne mouthes. Prou. 11. 8.

Pro. 11. 8.

So doth the
Lord threat.
Psa. 7.And so hath
he executed.

Heb. 7.

Sam. 1. 17.

And thus shall
the Lord make
away to his
further ac-
knowledge-
ment. Psa.
9. 16.And the wick-
eds further
confusion.So dealt he a-
gainst the late
conspirators.Confess.
Winter.

mise which the Lord makes vnto his children, *That the righteous shall escape out of trouble, and the wicked shall come in their stead*, By which phrase (that the wicked shall come in their stead) the meaning of the holy ghost is, that looke what troubles the wicked haue deuised against the Godly, what snares soeuer they haue layd to entrappe them, they shalbe the pits wherevnto them selues shall fall, and their owne mischief shall light vpon their owne pates. So doth the spirit of God witnes that it hath befallen the wicked, *he hath made a pit and digged it, and is fallen into the pit that he hath made*: and concludes the like course of Gods iustice for the time to come: that *his mischief shall retorne vpon his owne head, and his crueltie shall fall vpon his owne pate*. So did cruell *Human* erect a gallows to make away the seruant of God, and yet at length was hanged thereon. So was the sword of *Goliath* the instrument of his own destruction. And vpon the experience hereof, the spirit commendeth it as worthy the obseruation vnto all posteritie, & makes it a notable means to declare the iustice of God. *The Lord is knowne by executing of iudgements, the wicked is snared in the workes of his owne hands, Higgaion Selah*. Signifying, that this admirable course of meeting with the wicked, in their owne policies, and sharing them in their mischiefs, which they haue intended against the righteous, is a meanes to make euen the wicked acknowledge God, and to confesse his righteous iudgements, in thus taking them in their inuentions. So when the enemies of God, had entended by powder, to deuoure the Lords Anointed and his posteritie, and thereby to bring an vnter confusion, both vpon the church and common-wealth, & it pleased the Lord to take some of them in their owne snares, and by the like engine, to seaze vpon them; then did they acknowledge the righteous hand of God, and whereas before they stood vpon a desperate defence, now being amared and confounded with this admirable iustice of God, they were not onely compelled to giue testimonie thereunto, but further al-

to yeeld themselves, in a fearefull and desperate manner vnto the same, and were further iustly cut off, euen by the like vengeance.

Behold here the righteous and woonderfull iustice of God against the wicked, in rendring treason with treason, that they which haue intended to betray others, shal now betray themselves, and so make way to the righteous iudgements of God. Oh, let all discontented and desperately malicious persons, learne hence this lesſon, *That they thinke no euill of the King, no not in their priue chamber,* that they neither speake nor practise any euill against the Lords Anointed. For behold, *not onely the soules of the heauen, shall carrie the voice,* and *that which hath wings, shall declare the matter,* but there is *a bird in the bosome,* that shall discouer the same, and shall giue the tongue no rest, though it be neuer so hemd in with his double guard: till it haue eased the conscience, and iustified the Lord. And seeing the Lord is knowne by this manner of executing his iudgements, that the wicked are taken in their own inares, there by causing euen his enemies to giue testimony vnto him: tremble then ye Atheists, which say in *your hearts, there is no God,* when by his visible Iudgements, hee thus iustifies himselfe against you, and compels your mouthes to confesse his power. And seeing his righteous purpose, by this his admirable proceeding against you, is to confound you in the thing you most put confidence in, Oh, *lye down in your confusion,* and *let shame cower your faces:* in that *you and your fathers haue sinned against the Lord your God.* Say now with those true conuerts, *That the hope of the hills is in vaine,* that all your carnal wisdom, and confidence hath grossly deceiued you: And let this wonderfull wisdom of the Lord, thus finding you out in your secrecie, & confounding you in the same; cause you to hate the darknes, that hath so deceiued you: And to giue your selues hereafter to be informed by the light, that so howsoeuer your sin may be met withall, by temporall iudgments in this life, yet being a meanes to worke in you true repentance, *them.*

Lo here the equity of Gods iustice.
Eccle. 10. 13.

Let malecontents take heed of the secret thoughts or practices against the King, seeing their owne tongues shall discouer them.

Let Atheists learne, that there tongues are not their owne but that there is a God that ouer rules

1er. 3. vers. 25, vers. 23.

Let Papists hate the darknes that hath thus deceiued them.

your soules may be saued in the day of the Lord Iesus.

*As for the
Sants of G. d.
let them not
fear the secret
policies of the
wicked.
Nor close
with them.
But resist them*

As for vs (*beloued*) who haue this experience of Gods mercie let vs not hereafter be afraid of the policies of the wicked; let not their power, & secrecie, nor any subtiltie, that they shall be able to vse, cause vs to close with them in their policies, or to eat of such things as please them: that so we may hold them friends vnto vs therby, and free our selues from the snares, which they haue laid to entrap

vs. *If we resist the Diuell, he will fly from vs.* And if we giue not our strength to these Witches children, and betray not our selues vnto them, by fearing their policies, & so daubing with them: Behold, the Lord watcheth ouer vs, to ouer-terne their mischiefs, and rather than faile their own tongues shall disclose them: that so they may fall into the pit whi. h they haue digged for others. It followeth.

And whosoever shall see them, shall fly away.

*A fourth
meanes of the
wisedome of
God, in con-
founding the
leagues and
confederacies
of the wicked,
by scattering
and disper-
sing them.
Not onely the
Actors in the
mischiefe,
but the specta-
tors also.*

The meaning whereof is, that the terrour of such iudgments, which the Lord hath layd vpon them, shall so distract and confound their wisedome in their leagues and confederacies, that they which banded them selues together, for the desolation of the church: seeing now the same deliuered, and them selues iustly met withall: shall not onely hereby be scattered and dispersed, by the seuerity of the vengeance: but further also shall most fearfully disperse them selues, to auoid (if it may be) that reuenging hand. Yea not onely the Actors in this mischeife shalbe put to flight: but whosoever shall see this fearfull hand of God vpon them, shalbe roused hereby out of his former security: and seeing his owne sinne in the glasse of their vengeance: shall feare the rod, which lights so heauily vpon them: and fly for his life to auoid the same. So do the iudgments of God scatter the deuises of the wicked: So do they also awake and terrifie others, that are subiect to like notorious sinnes.

*So hath it
been in former
time.
Iohn. 5. 1.*

Thus when the Captain of the host of *Israell*, had executed the wrath of God vpon some part of those accursed Canaanites: the holy Ghost witnesseth, that *the feare of him*

him fell vpon all the nations round about, who being guilty of the same sins, did therefore expect the like iudgments, and so in a desperate manner exposed them selues thereunto. So when the *Champion of the Philistines* was cut off by the Lords warriour, the holy Ghost witnesseth that the *Philistines fled and were dispersed*. And this to haue been the effect of great iudgments, vpon the enemies of God, the holy Ghost witnesseth in their seuerall confusions. Yea thus haue the iudgments of God, from time inflicted vpon malefactors, been the meanes to awake others, and so to terrifie them, that haue been guilty of the same sinnes, that by some token or other: either by *flying or blushing*, by *complaining or pining*, by *justifying* or such like, they haue verie wonderfully betrayed them selues, and so haue exposed them selues to the like iudgments. So were the companies of these rebels scattered, when once the head of their treason was broken: so did they further each other to their iust confusion.

So hath the
holy Ghost
witnessed of
Egypt, Rome,
Asshur, &c.
Ezek. 31.
Reuel. 18.
Esay. 13. 14.

A most wise & righteous course of Gods proceeding against the wicked: that they which wil not be ioined with God, but say, let vs breake his bandes, and cast away his cords from vs: should not haue any durable society among themselves: that they which abuse society to fight against God and his church, might want the comfort of society when they haue most neede thereof, and be scattered from each other, for their more speedy apprehension, & confusion: who haue labored to dissolue the communion of the saints. Euen so, oh Lord, let all the enemies be scattered, that such as belong to thee, being thus disapoynted in their carnall fellowship, may seeke to be members of that body of thy sonne, which no malice of Satan shall ever be able to seporate.

And that iustly, because they labour the dissoluing of the communion of the Saints.

Obserue wee here, first, the wonderfull power of God by confounding the strength of the wicked, in this banding and combining of them selues against the godly: and learne we that their is no counsell nor confederacy against the Lord: Nay though the wicked shall make a league with death and be at an agreement with hell it selfe: though Satan and

Leaue wee hence, that no confederacie can preuaile against God.

all

Pro. I.

all his legions should conspire with them against his little flocke, yet when the Lord shall lay iudgement to the rule & righteousness, to the ballance their conuenient with death shall be dissolued, and their agreement with hell shall not stand. Let vs not therefore be seduced, to cast in our lot with the wicked, let it not encourage vs to sinne, because many go the broad way: seeing as multitude of offenders doth increase the sin; so doth it further the punishment due therunto, as prouoking so many instruments to the execution of vengeance, as there are miserable partakers in the greuousnes of the sinne. If we desire to haue comfort in societie, let vs haue fellowship with our God, by the obedience of faith, let our delight be in the saints that are on earth: So when the wicked fly & are scattered fearefully, we shall see the vengeance that hath iustly ouertaken them, yea this righteous hand of God in dispersing the wicked, shall be the meanes, to confirme & knitt vs comfortably together, that we may go vp into the house of the Lord to sing prayes vnto his name: Thus when the Lord shall be beneficiall vnto me, then, saith the prophet, the righteous shall resort vnto my company, who before stood a farre off for feare of my plague: Yea when the Lord shall returne the captiuitie of Sion, this shall further be a means of the encrease of the church. Then saith the spirit, shall ten men take hold out of all languages, euen take hold of the skirt of him that is a Jew, and say we will go with you, for wee haue heard that God is with you. Thus as the confounding of the practises of the wicked, shall be a meanes to scatter and disolue their consideracies, so the deliuerance of the church, shall be a furtherance to the gathering againe of the dispersed of Israell, that they may behold, and confesse of what the Lord hath done for them, and so be prouoked to ioine together in due thankfullnes vnto his Maiesty for the same. For so it followeth.

But to delight
in the Lord &
in his saints,
Pla. 142. 7.
Pla. 38. 11.

THE

The third part of the Treatise, containing the vse of these workes.

- 9 *All men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought.*
 10 *But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.*



Hich two verses, being the conclusi-^a Here beginneth
 on of the Psalme, doe^a lead vs to di-
 uers vses, which are to be made of
 such wonderfull Deliuerances, which
 the Lord performeth vnto his ser-
 uants: all tending to expresse true
 thankfulnessse vnto God for the same.

The first whereof is.

^b *All men shall see it.* That is: first, whereas the eyes
 of men were blinded in the knowledge of God; now this
 wonderfull deliuerance, shall open the eies of all; not on-
 ly the carnall eyes of the wicked, to see God in these
 workes, but further also the spirituall eye of his Saints, and
 deereft seruants: which being much dimmed and darke-
 ned with such clouds of^c afflictions, as haue lien heavily
 vpon them, and growne hereby, euen to doubt of the eye
 of God, prouidence ouer them. as if he had forsaken, and
 vtterly reiected them: Now being deliuered, and pluckt
 out of the snare, the^d eye of their faith is hereby cleared,
 & the eye of their iudgement more settled in the assurance
 of Gods protectiō. And as men rauished with the strang-
 nesse of the deliuerance, their eyes are set and fastned ther-
 vpon, that so their faith may be more strongly rooted in
 God, yea they doe euen feed their eyes, with the contem-
 plation thereof, that so their faith may be nourished there-
 by, yea they can neuer satisfie themselves in beholding so
 wonderfull a mercy, that so the minde being thoroughly
 possessed

^b First they shall
 open the eyes of
 all men.

^c Euen of Car-
 nall men.

^d And of the
 Saints much
 more, whose eye
 of faith, dim-
 med by afflic-
 tions:

^e is now cleared
 by this Deliue-
 rance.

** As removing
such temptations
as do hinder it
w^hch are.*

Pfal. 106. 7.

*^b want of un-
derstanding
what God hath
done for vs, mis-
understanding
in the ^c nature
or ^d measure of
the blessing
Pfal. 47. 20.*

*^e We may be
deceiv'd not
to understand
what God hath
done for us by
these symptoms*

*1. by saying
wherein.*

1. Mal. 4.

*2. By seeing only
with the left
eye.*

Gen. 25. 30.

possessed therewith, they may neuer satisfie themselves in thankfulness for the same, which as it is the end and vse of all Gods mercies, euen to take up the cup of saluation, and to giue thanks vnto the name of the Lord, for the same. So shal we find this beholding of Gods wonderfull mercies to be a most effectuall meanes to further the same, whether we consider those ^a temptations that doe hinder thankfulness vnto God, or such meanes as doe usually further the accomplishment thereof. The temptations that doe hinder thankfulness are two: ^b want of understanding how God hath done for vs, and ^c secondly misunderstanding and misconsiding of the benefits of God: either in the ^d nature of the, as if all were done of duetie, and merit, and not of free grace and mercy, or in ^e the measure of them, as if we knew best what was fit for vs then God himselfe. The former is a disuse generall vnto those that enioy great blessings: man being in honour, hath no understanding, but may be compared to the beasts that perish; the other is more ^f speciall vnto those, that thinke they haue best right, and make the best vse of the, (as our meritmongers & wil-worshippers of all sorts) By the one whercof wee shalbe so blinded that we cannot see how God hath done for vs; by the other, wee shalbe peruerterd, as not to knowe what wee againe are to do for God. Yf our mindes shalbe so blinded, as not vnderstand what God hath done for vs: this disease wilbe known by these symptoms and accidents, ^h First though God hath reuealed his loue towards vs, euen in all the blessings, which our hearts haue desired, yet will wee say impudently: wherein dost thou loue vs? acknowledging nothing of what the Lord hath done vnto vs; Secondly if in some sort wee shall apprehend the goodnesse of God, yet shall we be so blinded on the right way, with the loue of these earthly things as that though wee haue and may farther be partakers of spirituall graces, yet shall wee account these as nothing, in respect of the comforts of this life, but with prophane Esau, resolute, what is this birthright vnto me seeing

I die for hunger, as seeing onely with the left eye into the blessings of the left hand: still shall we crie out *where are those carnall beafts, who will shew us any good*, as if there were no good but the goods of this life, as if all spirituall comforts were nothing vnto vs, seeing wee wanted our *bettier full of these hidden treasures*.

Pl. 4.6.

A verie dangerous temptation ^a incident to our carnall gospellers, who *neglecting the Lord principally by the things of this life, are so affected and satisfied therewith, that hauing these things, they take it as a sufficient pledge of Gods fauour towards them, but wanting the same, they by and by murmur, and repine against the Lord, as if hee had at all shewed them no good.*

^a This a common disease of Carnal Gospellers.

Yf therefore God *gine them their desire as he did the Israelites concerning the body so farre as they see him, and yet sende leanenesse into their soules, not giuing them that which they see not, nor seeke after; as surely as God is not vnjust, in giuing them herein more, then their hearts can desire, so they must needs be inexcusable, in that hauing as much,* ^b *may more then indeede they sought for, they would not seeke yet for more of that bountifull hand, which was not wanting to giue, but that they wanted faith to receaue.*

^b And a searefull iudgement.

Pl. 73.6.

A third token of not vnderstanding what God hath done for vs, is our forgetfulnesse of such benefits which are daily bestowed, certaine it is that the *mercies of the Lord are renewed euery morning*, and yet who is there that makes vp his audire therof once in the weeke: nay may we not be iustly charged with this, that God is not so ready to giue, as we to forget, hee not so forward in bestowing, as we in burying his blessings in forgetfulnesse. And is not this to forget the goodnesse of God all one, as if wee did not vnderstand it? nay surely; we shall find it to lie more heauily vpon vs, in that this forgetfulnesse, both implies some apprehension of them, and therefore makes vs more inexcusable, then if wee had not vnderstood them at all.

^c 3. Token of not vnderstanding is forgetfulness.

Pl. 78.111.
Lame, 3.23.

^d The danger thereof.

and so exposing vs most desperately vnto all impietie, doth thereby hasten the wrath of God vpon vs. Thus may wee faile in the vnderstanding of the good, that God hath done for vs: and by meanes hereof, wee lye open to two dangerous evils: ^a the one whereof is, that not apprehending the good which we receiue, we shall not be ab'e to make vse of any good, but as the Prophet Ieremie tel's vs, we shal be like the heath in the wildernesse, neither being able to see when any good commeth, and so not able to make any profitable vse thereof: by which meanes prouiding *unprofitable seruants*, we shall be subiect to ^b a second iudgement, not onely to haue such talents taken from vs, but in steed thereof, as the Prophet Esaiah threatneth, Seeing when mercie is shewed vnto the wicked, he will not learne righteousness, but in the land of equitie hee will doe wickedly, and doth not consider the greatnesse of Iehouah, therefore thus saith the holy Ghost: Seeing they will not see, O Iehouah, when thy hand is exalted to their good, therefore they shall see and bee confounded with the zeale of thy people, and the fire of thine enemies shall deuoure them.

Thus shall it befall those that will not behol'd the mercies of GOD, to bee stirred vp thereby to thankfull obedience for the same: if they shutte their eyes against Gods blessings, the Lord will open them with his iudgements, and they shall see in the day of Iudgement, GOD the Atenger, which will not acknowledge him, *their great reward*. Wouldst thou therefore auoide that sight of Gods vengeance, which shall spiritually blind thee, that so thou maest be oppressed with the horror of it, and it shall necessarily open thine eyes, that thou maest bee the more confounded with the sense of thine owne miserie?

Oh then ^c learne to beholde the good that is present with thee: First, if Gods hand bee exalted in fauour vpon thee, if the eye of his prouidence hath waited ouer thee for thy deliuerance, if hee haue not onely

bestow-

^a Two-fold.

1. We shall not be able to make any good vse of the blessings we obtaine.

Ierm 17.6.

^b Math 25.28.

2. We shall haue them taken away from vs, & instead of them, shall be recompenced with Gods righteous vengeance.

Esa. 26.10.

Pal. 94.1.

Gen. 15.2.

^c To present

these gifts, wee must not cease beholding of what the Lord hath done for vs.

bestowed great blessings vpon thee, but renewed them daily vnto thee. by preventing and remoouing the euills which might haue taken them away, oh cease not to gaine, & againe to renew those streames of Gods mercies which he hath powred out vnto thee, that they may lead thee to the fountaine; & so quite thee therein: Certenly as the workes of God are worthy this dutie. that they should be regarded ^a so do they abundantly herein requite the same: in that the inuisible things of God, namely his eternall power and godhead seene in the creation of the world, beeing considered in his works, ^b do shew the glory of his kingdome & speak of his power. If therefore thou shalt not slightly passe-ouer the mercies of thy God, but shalt take a full view of them, as their worth doth require, they shall be so many teachers, to instruct thee in the knowledge of thy God: that so thou mayest acknowledge him the ^c giuer of them; yea they shall further lead thee to a knowledge of thy self, that so finding thy self ^d unworthy of the least of Gods mercies, thou maist both be humbled in the gift, & so ^e give glory to the giuer, and ^f advanced also to greater blessings as having beene faithfull in the lesse. It thou shalt with a large eie, behold how great things the Lord hath done for thee, thou shalt herein behold the greatnesse of the giuer, and so thy mouth shall confesse to saluation: Great is the Lord and worthy to be praised. And if thou shalt wisely behold what God hath done for thee, and so shalt giue him the praise that is due vnto his name, this shall be a means to sharpen thine eie of faith, that so thou maist be able to see a farre of. And then behold as our Saviour told Nathaniel, Thou shalt see greater things then these, yea such which neuer eie saw, nor yet euer entred into the heart of man: thou shalt here see by faith and hereafter see face to face. This benefit maist thou gaine by beholding the blessings of God. But this is not all. For if thou shalt with a single eye looke further into such mercies as God hath bestowed vpon thee: thou shalt in the greatnesse of his goodnesse, behold thine owne ⁱ vilenesse, the nearer thou

^a and therather.
Because this
beholding.
1. Cor. 13. 1. 4

^b I will re-
quite our
paines about
dan. 12. 10.
^c 1. Teaching us
to know God.
Rom. 1. 19.
Psalm 145. 8.

^d 2 To acknow-
ledge him the
giuer of them.
^e 3 To acknow-
ledge our selues
unworthy recea-
uers.

^f 4 That wee
may inue him
the glory in a
sing our selues.
^g 5 And so ad-
uance our
selues to further
blessings.

Psalm 4. 1.
^h 6 Ye shall see
by faith the
greatest blessings
2. Pet. 1. 8.
1. Ion. 5. 7.
1. Cor. 2. 1. 1.
1. Cor. 15.

ⁱ And thus we
shall in the great-
nes of Gods mer-
cies so apprehend
our unworthi-
nes as.

Ab. 3. Y.

approachest vnto God in the apprehension of his mercie, the deeper shalt thou wade into the sense of thine owne miserie; rottennesse shall enter into thy bones, and horror shall possesse thee: That is the apprehension of Gods power and great goodnesse shall abale thee in his presence, that so thou maist find rest in the day of trouble; that so in the sense of thine owne vilenesse acknowledging thy selfe unworthy of the least of those mercies thou hast already received, thou maist be partaker of further deliuerances. Thus shall the beholding of Gods blessing, causing thee aright to know thy selfe by them, lead thee also to a right vnderstanding of them, namely that they are the free gifts of God and not due vnto vs, whereby thou shalt happily ouercome the second temptation. For now in the glasse of thine owne wretchednesse, thou shalt plainly see, that whatsoeuer thou hast, it is of the ^e free mercie and bountie of thy God, thy selfe beeing so farre from deseruing any good, as that indeed nothing is due vnto thee, but shame, & confusion of thy selfe for ever. By which as thou shalt be humbled in the sense of thine owne vnworthynesse, and so be both contented with that thou hast, and imploy thy Talent in feare and trembling: so shalt thou hereby reape these benefits: not only that, that which thou hast be it neuer so little^a shall serue thy turne, yea be farre better vnto thee then great riches of the vngodly. (so long as thou hast the vessell of a thankful heart & faithfull calling to entertaine and vse the blessings, but further also whatsoeuer thou hast being by these meanes ^e sanctified vnto thee, it shalbe a Pledge vnto thee of that vchangeable loue of GOD: who hauing bestowed these things vppon thee of his meere loue and mercye, therefore seeing whom hee loueth, ^f he loueth vnto the ende as he hath begunne the worke, so hee will perfect it in thee, and will not cease following thee with his blessings, till he hath made thee perfect in his Sonne. Behold here the singular benefit of this dutie of behol-

^a Thus acknowledging our sinnes unworthy of the Leads blessings we.
Luk. 7.6.

^b Sh it ouercome the second euill of misvnderstanding the works of God.

^c 1. that they are not ours by merit but of free mercie.

Dan. 9.7.

^e 2. That the measure which thou hast is fittest for thee as that which God hath allotted vnto thee.

Psa 37.

^f By this the things thou hast being sanctified.

1. 1. Shalbe continued 2. and be Pledges of further blessings.

Ioh. 13.

1. Phi. 6.

beholding the workes of GOD, namely, that thereby wee *Shalbe prepared in some good measure to thankfullnesse.*

Which if wee shall not attaine vnto, as *all haue not faith* (to see this spiritually into them,) yet behold the wonderfull wisdom, and power of God, in making the wicked heere inexcusable, in that they shall not choose, but behold the great and gracious workes of GOD: and howsoever they *shall say in their hearts there is no GOD:* yet with their eyes, in these his workes, they shall most plainly see him. A very notable and effectuell meanes to conuince the Atheisme of the world, and such as leaues all vterly without excuse. For though many may pretend ignorance, and simplicity, that they cannot comprehend GOD in his word: yet who can say, that hee hath not scene him in his workes? what eye can bee shutte at so great a deliuerance? what eare will such fearefull iudgements euen make to tingle, as do light vpon Traytors? Tremble therefore, oh thou Atheist, at the prouidence of GOD, who hath a way to confound thee in thine owne wisdom, and very wonderfully to condemne thee, in thine owne policies. Didst thou say in the depth of thy heart when thou laydest snares against the righteous: That *no eye should see, no not the eye of GOD himselfe,* Flattering thy selfe in thine owne iniquity, *That the Lord is hidde in the Clouds, and cannot see,* neither will the *GOD of Iacob regard it?* And didst thou hope hereby to escape scot-free, as deceiuing thine owne heart, *That the Lord will neither doe good nor euill.* Consider thou *vnwise* that the Lord will bring his iudgements to light, that euery eye may see them, and then, thou shalt see the eye of God was vpon thee: what thou hast *Done secretly the Lord will then discover openly,* that all men may see it, and laugh at thee saying.

This

^a As for the wicked which haue their eyes opened to behold these blessings.

^b Their ignorance and A-theisme shalbe conuinc'd hereby.

^c Yea their seruiccie in continuing of their plots shall further be confounded in that their wickednes shall be apparant vnto all men.

^d Zech. 8. 12.

^e Ier. 34.

^f Iob. 22.

^g 1. Zeph. 13.

^h 3. Zeph. 5.

ⁱ 2 Sam. 12.

I. Co. 14.

1. Tim. 1. 18.

2 And to thy
soule without
exceſſe.

Eph. 5.

b And yet if they
continue praſſi-
ſing againſt the
juſt.

Reue 1

c Let them be-
ſore of vengeance
in due time.

Math 24.

d As for vs that
haue ben parta-
kers of this
great delin-
quencie, let vs take
heed: that the
Atheiſt do not
condemne vs.

2. Sam. 20. 12.

This is the man, that tooke not God for his ſtrength, but put his ſtrength in his malice, and in his miſchieuous policies; yea thine owne eyes ſhall ſee now, what before thou wouldeſt not beleue, That the Lord careth for the righteous; but as for the wicked, them deſtroy his righteous ſoule abhor: that ſo though thou continue thy malice againſt the ſaints, yet now thou ſhalt not hereafter haue this comfort, that thou diſdeſt it ignorantly, becauſe thou haſt ſeene that God taketh their part, and therefore againſt this reuealed light, conuincing thine owne conſcience, thou ſhalt hereafter appeare deſperately to fight againſt God. Now ſhalt thou ſay no more *Let him make ſpeed, let him haſten his worke that we may ſee it.* For thou haſt ſeene the wonderfull iuſtice and mercie of thy God: and if this fight will not appall thee; but ſtill thou wilt perſecute: know then, that thou ſhalt one day ſee him to thy conſuſion, whome thou haſt now pierced in his members, when thou ſhalt wiſh the mountaines to hid thee, that thou maieſt not ſee him, and yet ſhalt lie naked before the eye of his iuſtice, by which thou ſhalt be pierced with eternal ſorrows. Oh that we would try our ſelues by theſe things: that ſeeing the beholding of the workes of God; ſhall condemne the Atheiſt, becauſe he is not able to make a further uſe of them; whether therefore the Atheiſt may not condemne many of vs profeſſors herein, who will not vouchſafe the worke of God that entertainment as he hath done? If this wonderfull deliuerance of the ſtate and Church of God, at this time, hath ſo farre prenailed euen with the profaneſt enemies, as that they haue ſtood at a gawe in the view thereof, as ſometimes did the people of Iſrael at the Corpes of Achiſ. If the very aduerſaries themſelues haue wondred at the prouidence of GOD in the defeating of theſe praſtiſes, and bin compelled to acknowledge his power therein, if they haue abhorred & diſclaimed the ſame outwardly with an viter deteſtation: nay if God haue ſo opened ſome of their eyes hereby, that in the glaſſe of this iniquity they haue ſeene the

Miſtery

Mystery of Popery, and so either for *Fear*, as sometimes *Hefh. 8. 17* did the *heathen* vpon a like occasion: or for *conscience* haue seene the trueth and imbrace it: Certainly these shal one day rise vp in iudgement against vs, if we shall eyther bury in forgetfulness, or depraue in malice, or in en-^a *If wee la-*
 uie diminish, ^a if either we shall for feare conceale, or in *bowe not our vt-*
 policie suppress this great power of God. Nay it wee *most that this*
 shall not be confirmed in the trueth, by such wonder-^{workes may be}
 full mercies of God, if these shall not be meanes to make *scene.*
 v detest popery and no longer to glose with it, which are
 thus able to turne the hearts of our enemies, let vs looke, ^b *If we be not*
 that they shal deprive vs of the benefit of this deliuerance, *confirmed in the*
 and reape the haruist, which God hath sowed for vs, *truth of religion*
 well, let thus teach vs not to come short of an *Arbeits,* and
 least otherwise he goe before vs in the kingdome of hea-
 uen. If the Lord exalt his wonderfull workes vpon vs,
 let vs be lifted vp in the name of God, to a due contem-
 plation of them, that so beholding the mercie and Iustice
 of God in the same, our eies may be messengers vnto the
 the mouth, to *speake of the wonderfull workes of GOD.*
 Certainly, if the eye hath effectually conveyed the object
 to the heart to affect it: therewith the heart (like a full
 vessell which cannot hold) out of it abundant appre-^c *If through ty*
 hension will informe the mouth, to declare vnto others *wee shall behold*
 the wonderfull workes of God, and as *Andrew* when hee *this admirable*
 had seene his *Sauour*, could not holde his peace, but hee *work it will pro-*
 must needs goe tell *Simon* that he had seene the *Messiah*, *voke vs to speake*
 that he also might be partaker of him. so shall the tho-
 rough view of such mercies which the Lord hath bestow-
 ed vpon thee, open thy mouth to declare them vnto o-
 thers that they also may come and see how gracious the
 Lord is, and together with thee, may bee partakers of
 his mercies. For so it followeth.

And declare the worke of God.

Behold heere a second effect of great deliuerances ^d *A second ef-*
 they shall open mens mouthes to speake thereof. And *fect of great de-*
 that for two endes ^e both that the righteous confessing *liuerances.*
 I performe

a wayleable to
thankesfulne. in
the Godly & to
make the wicke
without excuse
Psal. 116. 1. 2.

and acknowledging the worke of God, might hereby performe some parte of thankesfulnesse for the same, & the reprobate being thus compelled to acknowledge the greatnesse of Gods mercy vnto his Church, might the more be conainced in that they will not be reconciled to the same, (to saith the *holy Ghost*) concerning the poore man that is deliuered.

They shall looke vpon him, and runne to him, and their faces shall not to ashamed, saying ^a *This poore man cried and the Lord heard him, and suted him out of all his troubles, by the contemplation of Gods mercy vnto his seruant, they shall now bee encouraged to come vnto him, who before stood a farre off for feare of his plague, and now ioying with the redeemed of the Lord, they shall concurre with him, in acknowledging the mercies of the Lord, yea saith the spirit,* ^b *they shal not now be ashamed, and confounded, (as if he had beene deuoured they might haue had cause) but one the contrary, they shalbe confirmed in their calling by the experience of this deliuary of his seruant, and be comforted by the same, euen in the like occasion of their owne, that they shalbe partaker of the like mercies. So when the righteous shall see the vengeance thus inflicted vpon the wicked, and shall see himselfe escaped thus out of the snare, and the wicked false, thereunto he shall say, verily, their is a reward for the righteous, that is, not one, but* ^d *all, the righteous shalbe recompensed by the Lord, yea hee shall collect from the experience of this deliuerance in hand, that their is a reward for the righteous yet in store, a full deliuerance out of all troubles. So with the Apostle Paul, in the like case, whē he had witnessed how the Lord had deliuered him, in the 17. ver. that he concludes in the 18. And the Lord shall deliuer mee from every euil worke, and will preserue me vnto his heauenly kingdome. And as the righteous shall say thus for the comfort of his soule, so shall he further say, to the glory of his God, doubtesse their is a God that Iudgeth the earth, out of question the iudge of all the world, will doe right, in deliuering*

^b So doth the
spirit prophesse
Psa. 34. 6.

So haue the
Saints martyred
1. sal. 58.

Psal 34.
^c So haue the
saints practised.
Psa. 58 9. 10.

^a And thereby
confirmed them-
selues for the
time to come.

2. Tim. 4.

deliuering the soules of his seruants, and clothing his enemies with perpetuall shame, and confusion. Thus shall the mercies of God open the mouthes of his children^a to ^a And giuen giue him the glory and to comfort themselves in the medi. glory to God. tation thereof.

And thus also shall the mouthes of ^b Atheists be opened by the same, that their mouthes may be for euer stopped, and confounded thereby at that great day, so wittedness the spirit, concerning the deliuerance of the Jewes out of the captivity, that the verie Heathen spake thereof and said, *the Lord had donne great things for them*, to their iust confusion, who yet refused to ioyn with them: so haue the Aduersaries beene compelled to confesse that the Lord hath *Fought for vs*, to their greater confusion, who yet afterward would fight against God.

Nay behold here a further meanes to the confusion of the wicked. When the Lord had deliuered his servant Daniell from the iawes of the Lyons, the sight of so wonderfull a worke did so affect that heathen Monarch, as that hee not onely proclaimes the power of God, but further also enioynes by a solemne edict, that the GOD of ^d Daniel shall be *reuerenced, and acknowledged.* and yet all this to his further condemnation, because Idolatry was yet continued, and maintayned. And so no doubt haue our aduersaries abroad, and enemies at home beene enforced to speake of Gods wonderfull mercies towards vs. And yet behold a further meanes herein, for the condemnation of the wicked. When Saul obserued the admirable providence of God, not onely in deliuering his seruant David out of his hands, but in deliuering him to be a prey euen to him, that was persecuted, his mouth was further opened to his iust condemnation: loe he is enforced to iustifie the seruant of God and to condemne himselfe. Thus said hee vnto David, *thou art more righteous then I, for thou hast rendred me Good, & I haue rendred thee evil,* oh what a comfort is it here to the seruants of God,

^b Yea the mouthes of the wicked shall be opened also.
 ^c To acknowledge the greatnes of the worke.
 ^d 2. To cōfesse God therein and prescribe worship vnto him.
 ^e 1. Sam. 24. 18.
 ^f 3. To iustifie the Innocency of his seruants.

that wisdom *shall not onely be iustified of her children*, but euen of her enemies, our very aduersaries shall giue testimony vnto the goodnesse of our cause, oh what a terror is this vnto the wicked, that they shall thus desperately fight against the light of their owne consciences, that when they see that the Lord doth maintaine his owne cause, and when they haue beene compelled to acknowledge, that our cause is Gods, yet they shall continue their malice against so good a cause, yet they shall thus desperately fight against heaven, and prouoke the holy one of Israel to their iust confusion. And yet behold the Lord will open their mouthes further to their fearefull condemnation, euen by the gracious deliuerances that he performeth vnto his children.

4. To prophesie
& foretell in
some sort the
deliuerance
of gods Children
and their owne
confusion.
1. Sam. 27. 2.

2. Sam. 24. 19.

It was much that *Saul* should iustifie the innocencie of *Dauid*, wonderfull was the Lord herein, to wing from a reprobate, the approbation of his seruant, and very holy herein was the iustice of God, in discouering this wilfull oblinacy of a cast-away, that so hee might prepare him thereby to his further condemnation. But all this while, *innocency though it were praised, yet it went a begging*. *Dauid* might be promised a kingdome & yet was not sure of his life; Nay for the safegard of it, he is driue to a narrow shift; euen in a sort to venture his innocency it selfe. So are Gods children to seeke of that which is theirs in hope, that God may haue the glory of what they do enioy, so doth the Lord prepare his, to the obtaining of a blessing, that comming vnto it at so hard a rate, they might more highly prize it, when they shall obtaine. But did not the Lord heere giue his seruant *some token*, that hee would recompence him according to his innocency? yea surely: the Lord that opened the mouth of his enemy, to giue testimony vnto the one, hee also opened the same to be a *Prophet* of the other. *Harkē* (my beloued) & wōder at the prouidence of God, *I know* (saith Saule) *that thou shalt be King*, and *that the kingdome of Israel shall be established in thy hand*. Lo here *Saule* is amonge the *Prophets* to declare
glad

glad tidings to the Saints, & to speak fearful things against themselves. Harken howe the wife of Haman becomes a propheteſſe vnto her husband, of the deliuerance of the Church, and a swift wirneſſe of the destruction of the enemies thereof. If Mordecay (saith she) be of the seede of the Iewes, before whom thou hast begonne to fall, thou shalt not preuaile against him, but shalt surely fall before him. Marke (I pray you) the ground of this prophecy, the wicked haue begonne to fall before the righteous nation, some vpper hand haue they had against their enemies, what doth this infidell collekt herevpon? surely the wicked shall fall more and more before the righteous, till at length the righteous shall haue dominion over them in the morning. Wouldst thou then haue a token that thine enemies shall be confounded? consider then howe from time to time they haue fallen before thee: certely if thou be of the seed of the Iewes, and of that royall generation, thou shalt one day haue all thine enemies thy footstoole. Wouldst thou haue a further euidence to confirme this vnto thee? behold the Lord shall open the mouth of thine enemy to bewray their fainting spirits, that so thou maist be comforted as Gideons Sculdiers were) by this testimony of thine enemies, that the Lord shall giue them vp into thy hands, and thou shalt make a full end of them. Oh but (thou wilt say) how can these things stand together? Saul tells *Which they do* David he shall certainly be King, and yet hee continues persecuting him to take away his life from him: May not this *hasten by persecuting the Saints.* be a policy to make him secure, that he may the more easily seaze vpon him? I see indeed (will the weake Christian say) that God hath deliuered his church from time to time, & I heare euen the enemy giuing ouer for a time, as confessing with the Pharesie, Behold we preuaile nothing against him, for all the world runneth after him, and yet I see the aduersaries are in hope stil, I see they are stil practicing, and plotting against the soules of the righteous: *this increase of the wicked rage.* what may I conceaue hereof? may I not iustly feare with *1 Sam 27. 1.* David, that I shall one day perish by the hand of Saul, that

Yet is it a cer-
taine taken unto
us that their
time is but short.
12. Rou. 12.

And their despe-
rate do practises
prophecy vnto vs
that they feare
the losse of their
kingdome.
Iho. 11. 47. 48.

As appeareth by
the like in the
Ierues.

Who dealt thus
against our Sui-
our Christ.

at length these aduersaries shall obtaine their desire a-
gainst the church, and therevpon resolute rather vpon
some indirect course to corrupt my conscience, or abate of my
sincerity, that so glorying with them, I might finde fauour
in their sight. Oh stay here, whosoever thou art, that shalt
be thus affected, giue mee the hearing a while to satisfie
thee herein, Tell me I pray thee, why doth Sathan our
maine aduersary so violently and incessantly persecute
the Church of G O D? doth not the spirit giue thee the
reason, *because his time is short*, if thou therefore seest the
instruments of Satan, still to rage more fiercely against
the spouse of Christ, know thou for a certenty, *that their
time is but short*, and that thou maist not want a prophesie
to confirme thee herein, consider but what their despe-
rate practises doe speake vnto thee. If they were not af-
fraid to loose their kingdome, if they had not a presage
in their conscience, that *Christs Kingdome would one day
preuaile*, surely they would be still, and follow their flesh
potts; they would not so persecute, and plot as they doe:
they would not thus spend their goods and venture their
liues, and all against the poore Church of God. Alas it is
not for Christs kingdome, (what pretence soever they
haue) for they haue said plainelie, *We will not haue this
man to raigne ouer vs*. But the truth is, to holde their own.
Here is the matter, the Iewes had this Oracle from their
Father the Deuill, *that if they let Christ alone, the Romanes
would come and take away their Kingdome*, And therefore
they resolute that Christ must bee persecuted, his death
must be the life of their vsurped power: their con-
science told them that they were but vsurpers; the
very life and holy conuersation of Christ, was a manifest
conuiction and condemnation of them, so that
their conscience told them that Christ Iesus was that ho-
ly one, whom they ought to haue obeyed, and yet their
hypocrysie replied, if wee giue him honour wee shall
loose ours, and so their deuillish policy concluded

to their owne confusion, better one perish then our whole Kingdome goe downe, faine would they haue done him homage, so he would haue serued their turne, to *Daube up their hypocrisie*, and *underprope their tottering Kingdome*, but yet because they saw his course to bee cleane contrary a sharpe reprobator of their hypocrisie, and a mayne beater downe of their carnall pompe, and vanity. Thereupon against their conscience, they followed their perfiture against him: and doe you marke herein how their Father deceived them? their practises against the sonne of God made way to his *Glory*, and the redemption of mankind: and so proued the occasion of the overthrow of their kingdome. So doth the Lord *Confound the wisdom of the wise*, and turneth their malice upon their owne pates. wisdom of the In like sort the aduersaries of the Church haue carried themselves. A kingdome they haue vsurped vpon by the power of *Sathan*, and through his *Subtily* and *violence*, they haue seized vpon the Lords inheritance, and exalted themselves in the temple of God, above all that is called God. so that a man would thinke they neede feare no downefall as hauing with *Tyrus* built their nests so high Oh but all this honour is nothing vnto them, so long as *Mordakie* wil not bowe vnto them, there is a little flocke which is a great mote in their eye, as being founded vpon that stone hewn out without hands, which as the Lord hath prophesied to their consciences are conuicted withall, That it shall breake in peeces whatsoever exalteth it selfe against God, If *Mordakie* would bowe to *Hamon*, and the Saints of God worship their God *Mauzzim*: if the corner stone would endure their hay and stubble and such like trumpery, then happily it should not bee pushed at. And yet (by your leaue) there is no trusting to them in this case, if eyther their be any *Opposition* against their ambition, or their hope of spoile and pillage therby, heere the goods of *Papists* are a like hereticall, as those of *Hugunots* and the most deuoted popelings soonest made their prey,

To the hastening
of his glory and
their owne con-
fession.

Ag. 1. 2. 2.

So doth GOD
confound the
wisdom of the
wise.

Our aduersaries
in like sort deale
against the flock
of Christ.

Because it
threatens the
overthrow of
their carnall,
and ambitious
kingdom.

Dan. 2.

Which in deed
is the true cause
of all their qua-
relles how soeuer
they may pre-
tend conscience
and religion.

As appeareth by
their spoiling of
Papists as well as
Protestants.

But with as
good success as
the Iemes.

And therefore
let vs not mar-
uayle that the
wicked take
this course
for the mainte-
nance of their
kingdom.
Math. 24.

Neither let their
desperate rage
cast vs downe,
but rather be-
come iustly to
comfort vs in
that it is a cer-
tain token of
their im-
minent destruc-
tion.

Ela. 37. 14.

So little do they esteeme religion in respect of their lusts,
so easily may we may perceiue the cause of all their quar-
rells. And yet that they may not want a visor to deceiue
themselues and others. religion must be the colour, & the
crosse must be the standard, and the Church and Saints of
God must goe downe, because they are not profitable &
an aduantage vnto them. Thus because the spouse of Christ
cannot indure the wages and habite of the harlot, because
there is no halting betwixt two opinions, but wee must stand
for God and him alone: seeing Dagon cannot stand before the
Arke of God, and the Kingdome of Christ, will certainly
confound the purple Strumpet: Therefore doeth shee
band her selfe with the Kings of the earth, against the
Lord, and against his anointed, & makes continual war
with the Saints of God. But wil you see with what Issue?
Certenly to the exceeding good & profit of the church,
which is continually Watered with the blood of the Martyrs,
and by these daily afflictions prepared vnto her bridgrome:
and to the hastening of their own most woeful and vna-
voydable destruction. For as the blood of the Saints, on
the one side, crying for vengeance hasteneth the wrath of
god vpon the, so the increase of their malice adding to the
measure of their sinne doth at the length bring the same to
ripenesse, that so the sickle of Gods vengeance might be put
in accordingly. Maruaile not therefore if the aduersary
increaseth his rage against the Saints of GOD: for wot
you what? his kingdome hath receiued his deathe wound,
and now the only hope is euen desperate wickednesse. And
shall I now be cast downe, when I see them so desperate?
No saith our Saviour, when you see these things, then lift up
your heads, for your redemption draweth neere. I need not truer
a prophet of the destruction of Popery, then to obserue
how it breaketh out into desperate and most barbarous courses
for the maintenance thereof: neither neede I other
weapons to vphold a righteous cause, then what the
malice of mine enemies shall minister vnto me. Onely
let vs bee wise to make this vse of these weapons, as

Ezechias

Hezekiahs did of the letters of Rabshacks, let vs not answere these fooles according to their foolishnesse, let vs not feare their feare, nor fret against their mallice: but let vs in the name of God, commend the cause vnto God, let vs bee sure that for his sake wee suffer these reproches, that for him it is we are appointed, as sheepe for the slaughter; let vs not cast away our confidence which hath so greate hope of reward, but in patience possesse our soules, reseruing vengeance for the Lord, and committing our selues in well dying into the handes of our faithfull creator, and then let vs locke vndoubtedly, that hee that is comming will come in the needefull time, the snare shalbe broken and wee deliuered, and our enemies shall fall into the pit which they haue digged for vs.

Esay. 27. 14.

Only let vs

command the

cause to God

and not doubt

with these ene-

mies.

And in due time

the Lord will

accomplish his

word.

Hebr. 10. 37. 38

Let vs now in a word, examine our selues by this second effect of Gods wonderful mercies, namely that all men shal declare the worke of God. We haue heard, how they do open the mouthes of the wicked, not onely to acknowledge the greatnesse of the worke, but to giue testimony also vnto the power of the workeman, yea further to approve the innocency of the saints, and lastly, to prophesy of the deliuerance of the righteous, and their owne confusion. wee haue also heard; howe they doe open the mouthes of the saints, not onely to cheere vp one another in the worship of GOD, and to be confirmed in the sincerity thereof: but further to acknowledge the righteous power of God, and to prophesy vnto themselves, the continuance of Gods mercie, for the time to come. Verily there is a reward for the righteous, that is the Lord hath stored vp a full recompence for them, in that great day. Let vs by this make triall howe our mouthes haue beene opened with this greate deliuerance, which GOD hath bestowed vpon vs, that so hereby wee may haue matter to discern our estate: surely this worke of God hath beene so wonderfull, that should hold our peace, the very stones would speake, thereof, and therefore it is to bee feared, that the stones one day will rise vp in Iudgement against many, whose mouthes

Pla. 58. 10.

Trie wee our

selues how this

present deliuer-

ance hath ope-

ned our mouthes.

Some mens
mouthes haue
bene shut vp.

Some opened
here'y to blas-
pheme God.

If they belong
vnto the li-
uing God that
it may be an oc-
casion to make
them renounce
their Idolatry.

Some opened in
vanitie to spend
time in discour-
sing hereof.

And yet all shall
turne to Gods
glory.

Only labour wee
to fowle the
depth of this
prattise.

Math. 24.

haue either bene *shut vp*, as being confounded therewith, or *opened blasphemously* to the dishonour of God: so did that bloudie monster open his mouth indeed, but it was to the high dishonour of the Almighty, when he said, *that it was not God but the deuill, that disclosed so desperate a treason*, as thinking that God would not hinder so good a *worke*. I pray God he haue not many fellowes thus desperately blinded: If any such *Atheists*, or *Rebels*, shall thus open their mouthes against heauen, for the discouery of this mischiefe, as if their God had *deceined* them, and so now they will no longer *stay vpon him*, I wish if they belong not vnto the Lord, my heartie prayer is that they may bee so *deceined still*, that, that God whom they will not honor in their obedience to his *substitute*, may be honoured in their iust confusion, from his presence for euer. If any *common discourses* shall be put into new matter, hereby to fill vp the newes at a Table, or else where, to get himselfe credit, and giue others contentment: I *enue him* not, neither doe I forbid him, whether it be of *ennie* or *strife*, *vaine glory*, or *vanitie*, whether of *pretence*, *sincerely*, that this worke be *spoken of*, therein I *ioy*, and therein I *will ioy*, as knowing it shall redound to *Gods glory*, and the good of such whom it doth concerne. And I doe wish that *all men may speake of this wonderfull worke of God*, that so God may haue the glory in that *all giue testimonie thereto*, and his children may *haue the comfort* in the meditations thereof.

I will not heare vndertake to scanne the policie in this case, I know *secrecie* is an excellent meanes to search the bottome of a mischiefe, that so in the end it may more be discovered, and I pray GOD sanctifie it more and more, to such an end; onely my hearts desire is, that the *deepenesse of Sathans* may be discovered, and the inmost secret of the iniquitie of his instruments may be thoroughly laide open, and truly searcht, from that bitter roote of *will-worship*, which is the ground thereof: and then I doubt

doubt not but all mens mouthes will bee opened in detestation of that monster of superstition, whose foundation is selfe loue, and whose practise is nothinels but an emptying, and abasing, of all others, to fill and exalt it selfe: and when our mouthes shalbe thus iustly opened in detestation of this ambition, then shall they bee opened also to giue GOD the glory for the discovery of this beast, and to iustifie the Saints, for not worshipping the same, that so approuing of the holy ones, wee may desire to bee like vnto them, and GOD may giue vs according to our desire. And when wee haue felt our selues how good the Lord is: as the Samaritanes professed that they beleened not because the woman told them, but in that they haere and knewe him themselues: so now wee our selues shalbe able to speake of this deliuerance, not vpon the hearefay or apprehension of others, but vpon our owne sownd knowledge and apprehension thereof: and that this is the effect of effectuall declaring the workes of God, the holy ghost is our witnesse in that he addeth.

And they shall vnderstand what he hath wrought.

It is a good effect of great workes when they shall open our eyes, to behold the same as being a good furtherance to see GOD in them, that so wee may reach the fountaine of these blessings, but if we onely see them, and proceede no further, this good, will onely redownd to the Glory of GOD, who being acknowledged onely of vs, thus farre as in the sight of his worke: shalbe heerein bee Glorified in our iust condemnation, that hauing such a light to lead vs to him, as that therein wee must needes acknowledge him: wee would not seeke him in a further light, wherein seeing him in the face of his sonne Christ Iesus; hee might acknowledge vs also to bee his Children. And therefore the holy Ghost not content to tell vs that all men shall see it, to acknowledge a GOD, addeth further in the second place, that they shall declare what God hath donne,

1. That all mens mouthes may be opened in detestation thereof

2. To giue glory vnto God.

3. To iustitie the saints and so to ioyne with them. Ioh. 4.42.

4. that now we may speake out of our owne experience & so attaine the true vnderstanding thereof.

Without which neither to behold them.

Nor to declare them shall sur-ber vs.

Psal. 118. 23.

signifying thereby, that the workes of God shall further preuaile in them to a more particular knowledge of God in the same, so that they shall declare the worke of God: that is, they shall say, *this is the Lords doing*: & yet if onely our mouthes shall be opened to see that God hath done this, and shall no further apprehend what God hath done, that so we may further say, *is maruailous in our eyes*, neither shall we in the worke apprehend the power of the workeman, and so come short herein of the knowledge of the Heathen, neither shal we be euer able to measure true thankfulness accordingly: if we canot cōprehend the greatnes of the workē: her evpō is it that the holy Ghost hauing lead vs from the sight of the worke, to a particular apprehension and acknowledgement of the workeman, doth now also in the third place, in the knowledge of the workeman, teach vs to looke downe againe into the greatnesse of the worke, when he saith. *And shall understand what he hath wrought*, signifying thereby, that when the workes of God shall open our eyes to see God in them, then also by the knowledge of God shall we attaine to the true nature and greatnesse of the worke, that so wee may returne againe vnto God, a proportionable measure of thanksgiving for the same: Behold here a third effect of Gods wonderfull workes, as being a necessarie meanes to the dutie of thankfulness. For neither can the affections be thoroughly inflamed with the goodnesse of a blessing, vnlesse the understanding comprehend the greatnesse of it, and if we shall not comprehend how good the Lord is vnto vs, we shall neuer resolute to returne him good againe.

To true thankfulness.

But by understanding the work we shalbe able to measure our thankfulness according.

As hereby apprehending the goodnes of a blessing.

By Particular knowledge. of the same. Rom. 14.

3. Eph. 18.

And seeing that whatsoeuer is not of faith is sinne, and it is not a generall and confused knowledge, but a distinct and particular apprehension of the goodnesse of God, which is the meanes to beget faith, therefore that what we doe, may be acceptable vnto God, very requisite it is, that we comprehend what is the length and the breadth, the high and the depth of Gods mercies towards vs, that so we may performe the obedience of faith vnto our God, accordingly for the same. Which comprehension, as the holy Ghost desireth in the

the faithfull, concerning the principal worke of Gods loue towards them, namely *their redemption by Iesus Christ*, that so we may be filled with all fulnesse of God, so seeing all other *workes of mercie*, are deriued from that fountaine, therefore are we to labour the like apprehensio, of all such blessings as the Lord from time to time bestoweth vpon vs (so farre as their compasse doth require) that so our mouthes may be filled with due praises vnto our God for the same. And surely the mercy of God is herein exceeding vnto vs, in helping our infirmities to this profitable vnderstanding, by the wisdom of the Spirit reuealed in the word. For if we shall be thoroughly acquainted with the good word of God, as it was *inspired of God to make the man of God perfect*: so shall we finde it exceeding plentifull to informe our vnderstandings in the *true apprehension* of such blessings as are bestowed vpon vs: that so we may *measure out our thanks-giuing accordingly*. To instaunce onely in that a benefit of a *deliuerance*, the present subiect of our meditations. Marke I pray you, how the holy Ghost helpeth our vnderstanding, to *comprehend the greatnesse thereof*. As euery *deliuerance* implieth two things. First a *danger lying vpon vs*, secondly, a *recovery of vs out of the same*: so hath the spirit exceedingly helped our vnderstandings to the particular apprehension of both these, in expressing vnto vs most liuely the *greatnesse of the danger*, and also inlarging most effectually the *strangenesse of the recovery*. The greatnesse of a danger may appeare by these three circumstances, first by the *greatnesse of the power that threatens the same*. Secondly, by the *weaknesse of the meanes in our selues to auoide the perill*: & lastly by that *impossibilitie which appears in any helpe elsse where*. If our enemies be *mightie*, the danger must needs be *great*, but yet there may be *hope*, if there be a *powre to match the same*. If the *power be wanting* in our selues, the danger is greater, especially if our owne hearts may *herein faile vs*, and yet for all this, though our *fleish do faile vs*, and our *hearts also*, there may be hope from without to supply our wants, if not from *man*, who is *deceitfull*,

And to this end the word helpeth exceedingly.

2. Tim. 3.

16.

17.

To vnderstand the greatnes of a deliuerance. Which implieth 1. some greate daunger. 2. a reconuie out of it.

The danger seen 1. in the weaknes of the meanes to resist. 2. in the power of the meanes that threatens. 3. in the impossibilitie of any meanes to deliuer. 1. sal. 38.

Such hath bene
the state of the
Church.

As a birde in the
snare.

Psa. 124. 6.
Zach. 3. 3.

A pray in the
secch.

A bran pluckt
out of the fire.
As dead and dry
bones.

Ezce. 37. 4. 5. 6.

And such was
our daunger in
the late enten-
ded conspiracy

yet from our *God who neuer failes*. But when the light of Gods countenance shalbe taken away from vs, when we shall looke on our right hand, and there is none to helpe vs: when we shall turne to the left and see no issue, when wee shall say in our haste, that our God hath forsaken vs, and when we shall heere our enemies say, they haue deuoured vs, This danger may seeme past recovery: And yet behold the spirit witnesseth that such hath beene the danger of the Church, and Saints of God from time to time, yea she hath found an issue vsually in such Straights, our soule is escaped saith the Church euen as a bird out of the snare of the Fowler, the snare is broken, and wee are deliuered. Marke I pray you the greatnesse of the danger, how vnable is the Bird to auoid the snare of the Fowler, how effectually is the snare to take this silly Fowle, what hope is there of deliuerance when the bird is caught therein, and yet behold our soule is deliuered, euen as a Bird, out of the snare of the Fowler, so desperate is our danger, and so wonderfull is our recovery, what hope is there of a Brand taken out of the fire, surely such hath beene the state of the Saints of God, Is not this man taken as a brand out of the free fire. Nay what hope is there of dead bones scattered in the open fields, hauing beene ther so long, that they are dryed and withered can these bones liue, saith the spirit of God: yea saith the Lord, behold I wil cause breath to enter into you, & you shall liue, Loe heere the desperate estate of the Church of GOD, euen as a Dead Man and quite out of mind, nay, as rotten and consumed to the very bones, by the continuance of the trouble, and extremity thereof, so that wee may not onely tell all her boanes: but indeed there is nothing but dead and drye bones left of her. Yet saith the Lord these boanes shall liue, yet shall the desolate Church become an exceeding great Armie: yea terrible with banners, to the confusion of her enemies, vnderstand therefore the greatnesse of thy deliuerance, by the great-
n:isse

nesse of the daunger, and sound the depth of thy daungers these points accordingly, call to mind I pray thee the deadly plot that was prepared for thee in the practise of thine enemies, which the Lord hath disappointed, and by the depth of the danger, which was ready to swallowe thee vp, labour to measure the greatnesse of thy deliuerance, great was thy daunger in that thou wast Appointed as a Sheepe to the slaughter: And yet herein was it greater that the Daunger was not knowne. By this meanes was not onely all hope taken from thee to auoid it. Whereby this present State, was utterly desperate, but beeing sudden vnto thee in that it was unknowne hereby taking thee vnprepared by repentance to meete thy GOD. Consider howe this might haue indaungered Thy Estate for the life

As appointed as sheepe to the slaughter. 1 sal. 44.
And suddenlie tole sea: shalvpon.
Which made our present state desperate. And might haue endangered to our future estate come.

And if the Lord hath preuented that Blowe, because thou wast not prepared, Oh take heede to Tempt this GOD by security hereafter, least the like suddaine vengeance may speedily ouertake thee: Certainly if the malice of thine enemy bee as Hell that can neuer be satisfied, thinke that the increase of thy sinne, will adde more fuell to it.

And yet shal, if we make not vse of so great a deliuerance.

And though the Lord may spare for a time because some stand in the gappe. Yet when they shalbe taken from the iudgements to come and thy sinnes shalbe ripened by continuance therein: Knowe then for a certenty that thy Danger is now greater, in that thorough the hardenesse of thyne heart, which cannot repent, thou dost heape up wrath, against thy selfe, against the day of wrath, and thy Maister will come in an howre when thou knowest not, and giue thee thy portion with the Hypocrytes, there shall bee great weeping and gnashing of teeth.

Consider yet
further the
greatnes of the
daunger.

It was not the
life of a pri-
uate person.

No not of the
head alone.
But head and
tayle, roote and
branches, all
were shot at in
the practise.
Esay. 9. 44.

Esay, 15.

The Romish Spider.

The 3. part.

It was a notable testimony of the Apostles loue vnto his councitmen, that he wished euen to redeeme their reiection with his owne *euermore lasting perdition*. (if so it might haue stood with the good pleasure of God,) whereby the seruant of God did imply, that the preuenting of a generall danger, was to be preferred before a perticular, and that the losse of a priuate state, ought to redeeme a publike. Had it beene so then, that either thine owne priuate state had beene ayimed at, or though the generall life of Church and common wealth was shot at, yet if it might haue bene redeemed with thy priuate losse, the daunger had beene the lesse, and thy comfort the more. But behold here the insatiable malice of thine enemy, and therein consider yet further the *greatnes* of the danger. It was not the life of a *private person*, would quench their vnmeasurable mallice: for then yet the body might haue continued, though an inferiour member had bin cut off, Nay, yet enlarge thine vnderstanding, and conceiue yet further. It was not one principall member that would satiate their ambitious thirst, no not the *head* it selfe, and roote of the Kingdome; for the *weaker wisdom* could resolue them so farre, that if the roote were cut off, yet the branches might flourish, and so their malice discouered, and yet not further their ambition. What then was the plot? and how grievous was the danger? surely euen to cut off *head and tayle, roote and branches*, vterly with one blow; euen to ruinate, head and members, church and common wealth; and in one moment to haue brought full confusion vpon all estates. Behold here a further measure of the danger, wherein thou wast: And blessed be God, that wee haue leasure to meditate these things, yea euermore blessed be our gracious Father, who howeuer the whole *head and body* might bee sicke, yet because he is our Phisition to heale vs, and doth not delight in our destruction, but knowes what is to bee hoped for of his patient, thought this Phisicke too desperate and too preposterous, as intended to destroy and not

to sinne; and therefore in his mercie hath kept it from vs, and in his Iustice made our enemies to drinke of the cup they had prepared for vs. Well by this thou maiest apprehend in some measure the greatnesse of the danger wherein thou wast; & yet behold I will shew thee greater perils then these intended against thee. *There is hope* Iob. 4. 6.
(saith holy Iob) of a tree, if it bee cut downe, there will yet Consider yet further the greatnesse of thy danger, in
sprout, and the branches thereof wil not perishe, though the roote laboured to de-
thereof waxe old in the earth, and the stocke thereof be dead in prine thee of
the ground, yet by the descent of waters it wil bud & bring forth that whereby
boughes like a plant. But as for man he is sick and dieth, & man though thou
perissheth, and where is hee? signifying thereby that there is hadst bene killed
 no hope of him. And surely had we only hope in this life, yet thou mightest haue liued still.
 wee were not onely liuing of all men most miserable, but 1. Cor. 15. 19.
 dying also our hope must needs perish with vs. But here
 is the hope of the Saints, that not onely their sufferings
 shall giue further life to the Church in this world, but shall
 prepare them to a blessed life in the world to come.
 So that now though hee kill vs, yet wee will trust in Iob. 13. 15. 20.
 God, not onely in that though wee die, yet wee shall
 liue in the posteritie of the Church, whiles shee is militant,
 but our light afflictions which are but for a moment,
 they doe cause vnto vs a farre more excellent weight of
 Glory, that wee may triumph for euer, with the Saints in
 heauen. Meruailous is our gracious God vnto his children,
 for the confirming of them in the hope of the life to
 come, and that by two especiall meanes, both by the inward
testimonie of his Spirit, approuing so our innocencie that
 by the power thereof it breaking forth as the light, and
 shining at the noone day, though wee die, yet by it wee
 might liue with the saints in grace, and further also by
 the government of the same Spirit forenuing his Church, 1. The testimony of thine innocencie.
 and renuing the same, in her greatest decayes, as that she
 hath, and shall continue her militarie life, till the heauens
 bee no more, and euen then liuing and remayning shall bee
 caught up in the cloudes to meete the Lord in the ayre,
 and so for euer to bee with the Lord. So did the Lord

L

prouide

So was Iob's in-
nocencie unto
him.

Iob 27.6.

And 2. vers.

Iob. 19. 17.

So doeth God
com'ort his
Church with the
hope of conti-
nuall succcession.

prouide for his seruaint Iob, that when hee was wearie of his life, yet hee was not wearie of his innocencie, and hee yeeldes an excellent reason of it in the 8. verse. For what hope hath the hypocrite when he hath heaped up riches, if God take away his soule. Implying thereby that if hee were an hipocrite, and had no sound testimonie of his sincerity, then indeed, if GOD shoul'd kill him, he could not trust in him, then he had no hope, if his soule should be taken away. But seeing he knew that the *living Lord* had taken away his iudgement, because the Almighty had put his soule in bitterness, and the ground of this his sauing knowledge, was the testimonie of his innocencie, proceeding from the vndoubted worke and euidence of the Spirit: Therefore doeth hee cleaue to the testimonie of his good conscience as when by hee was assured. not onely to come out of these troubles, but further also was bold to professe that *Hee knew that his redeemer liued*, and that *hee should see GOD in the flesh*. Behould the means whereby wee liue though wee die, and whereby wee are assured that wee shall liue for ever: even the testimonie of our innocencie and vprightnesse of heart. And yet behold a further testimonie for the confirmation of the same. Doest thou see the Spirit of GOD ruling in the Church, and gouerning so comfortably the troubles of the same: that though she die dayly, yet shee liues continually: Not onely in that *though the outward man perish, yet the inward man is renued dayly*, but especially heerein is the continue life of the Church wonderfull, that the blood of the Martirs becomes the seede of the Church: Doest thou heare the wicked say, *Come let vs utterly roote them out*: Do the Godly complaine, *they haue destroyed all*, there is no hope: and yet doeth the Lord say still concerning the desolations of his Church: *The roote of the righteous shal not bee remoued. Yet therein will I leaue a tenth, which shall continue, and shall bee eaten vp as an Elme: or an Oake, which haue a substance in them when they cast their leaues: so the holy seede*

seede shalbe the substance thereof. Though I utterly destroy all the nations : where I haue scattered thee , yet I will not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

Are these the promises of thy GOD concerning his spouse that shee shall continue vnto the worlds ende? hath the performance of them beene answerable from time to time therevnto, that so by the experience of her former preferuation, thou maist collect that the Lord will deliuer her to the end : and by her wonderful continuance in this life, thou maist further gather her abode for euer in eternall happinesse ? What canst thou desire more for the confirmation of thine hope, then according to thy inward and outward troubles, to haue this double Testimony of the spirit, both in the protection of the Church without, and the inward witness vnto thy spirit renewed, and sanctified : to lead thee along with cheerefulnesse in the vndoubted expectation of the reward to come, that so thou maiest run with ioy the race that is set before thee, and hauing finished thy course obtaine the Crowne of euermlasting happinesse? And what can better recompence al thy priuate losses then that thou art weake that the Church of GOD, may bee strong, that thou art abased that the church may be exalted? Yea though it should so fall out, that the Church were to bee teicht againe with thy dearest blood. If now thou shalt not set light by any troubles, that in this respect may befall thee: If now thy life shall not be vile vnto thee, That thou maist fulfill thy course with ioy, If this shall not be thy testimonie that thou hast euen beene ready, not onely to distribute the Gospell of God vnto thy people for the after groeth of the Church ; but euen thine owne soule : surely neuer looke to approue thy selfe a good sheepeheard vnto thy people, Neither looke to giue vp thy account with ioy, and to shine as a starre in the Firmament for euer.

Which as it may aboundantly saue vs in our greatest dangers and recompence our greatest troubles whatsoeuer: but we shal bee meanes of the reuiving and continuing of the Church: So this is our triall whether wee be faithfull vnto our God, if for the good of the Church wee shall thus hazard ourselues: to leaue it glorious to posterity.

And herein
appeared the di-
uelliſh malice of
our aduerſaries.
Which wth on
blow would
haue cut of both
theſe comforts.

Behold how the hope of the Saints concerning the life to come, and conſider the meanes that giues them life in death, euen the teſtimonie of their innocencie, which ſhall endure for euer, and the ſeede of the Church continuing vnto the end. And tell me, if there were euer malice like vnto that, which would at one blow haue cut off all this hope, not onely to depriue the Saints of their righteouſneſſe, whereby they might haue liued in the hearts of the faithfull, but ſo farre as lay in them, euen to cut off vterly the ſeed of the Church, that ſo there might not be hereafter any ſucceſſion thereof.

The *Lines* of the Saints would not ſerue their malice, but they will haue a deuſe to robbe them of their innocencie, by laying that on their *poore ſheepe*, which the *Wolues* would haue done. It was not the life of the Prince and ſtate, which could ſatiſſie their rage. No, they had vowed vterly to roote out the name of religion; and therefore their proiect was to deſtroy all *Seed*, that might giue hope to poſteritie thereof; not onely the *royall ſeede*, for the after nurſerie of the Church; but further alſo the *immortall ſeede of the word*; yea moreover to abolish vterly the *ſeede of the righteous*, that all hope of poſteritie in the Church might finally be extinguished, as hauing neither *Nurſe*, nor *Milke*, nor *Babe* remaining. Oh conſider the depth of this diuelliſh malice, and magnifie the depth of Gods mercie in thy wonderfull deliuerance. Remember if euer any danger was like vnto this, which the Lord thy gracious God hath pluckt thee out off, that ſo thy heart may bee enlarged to giue him due praifes for the ſame.

1. our Innocency
2. hope of poſte-
ritie.

Both the royall
ſeed the ſeed of
the word & the
ſeed of the righ-
teous.

By this maielt
thou comp^e-
hend the great-
nes of the dan-
ger.

Hearke now
thou maielt vn-
derſtand the
greatnes of the
deliuerance.

And yet that thy heart may bee further enlarged here-
vnto; as thou haſt hetherto vnderſtood the greatneſſe of
the danger, in auoyding ſo many euils: So conſider in the
ſecond place, in thy wonderfull recouerie, what plen-
tie of bleſſings the Lord hath conferred vpon thee.
And that thou mayeſt not miſtake the nature of a de-
liuerance, behould the Spirite leades thee to a true
diſcer-

discerning thereof. for, speaking of the *deliuerance*, which the Lord would performe vnto his Church, that the memorie thereof might for euer bee continued hee saith. *This shalbe written for the generations to come, that this faithfull record might preuent forgetfulnesse.* And further, that wee might learne to iudge rightly of a deliuerance, hee addeth: *And the people which shal be created, shall praise the Lord,* meaning that a deliuerance from so great a danger, was to bee accounted no lesse, then a *new creation*, that is of nothing, euen raising vp a creature, and a new giuing of such blessings as hee is furnished withall. Wouldst thou therefore vnderstand aright, what God hath done for thee in this great deliuerance? Surely, if thou doest not accompt as *nothing*, whatsoeuer thou wast, or hadest heretofore; if thou doest not esteeme thy selfe, and whatsoeuer thou art to bee a *new* gift euen newly created, and restored of nothing: thou doest yet conceiue nothing to the trueth, and worth of this blessing, and shalt in no sort bee able to make good vse thereof. But, if so bee that thou shalt acknowledge, that all things are *become new*: that whatsoeuer thou art, or hast, thou must not reckon it from thy *birth*, but from this *wonderful deliuerance*: consider what singular profite shall arise vnto thee hereby. There is not any thing, thou enioyest but shall remember this *deliuerance* vnto thee, that so thou maiest bee prouoked to magnifie the *deliuerer*. Nay, this renning vnto thee of whatsoeuer thou hast, shall prouoke thee to consecrate the same *anew* vnto thy God, that so thy *deliuerance*, working that holy thinge in thee, wherby thou shalt be *renued in the Spirit of thy minde*, and bee clothed with some good measure of holinesse and righteousness, thou maiest sing the *new song* of praise vnto thy GOD, which becometh the righteous onely to performe, for so it followeth.

By apprehending the true nature of a deliuerance which is as a creation.

Wherby all things together with thy selfe are newly restored.

So that each thing thou hast being newly giuen thee put thee in mind of the blessing.

And further thy inward renewing.

That so thou maist be fit to reioyce in thy God for the blessing.

But the righteous shall reioyce in the Lord.

Behold here a further dutie in the intertainment of this

L 3

great

*And doth onely
belong to the
righteous, and
why.*

Pla. 126. 7.

2. Cor. 1. 12.

Ioh. 16.

Pla. 41. 11.

Pla. 4. 6.

1. Sam. 17.

2. Cor. 1. 10.

Obad. 17.

great deliuerance, and that limited vnto the righteous: namely, that they shall reioyce in the Lord for the same. Not that they shall not *behold, declare, or understand*, as well as others, *what God hath done for them*: (for these are good furtherances to the dutie of thankfulness:) but that though they doe these things, yet they shall not stay heere, (as the wicked doe,) but shall proceed further to reioyce in the Lord for the same, by celebrating the praises of the Lord according to his benefits. A dutie verie fitly appropriated to the righteous. For they onely *haue right* in this ioy, and therefore *if the Lord haue done great things for them, they may safely reioyce therein*; and they onely know *how to use this ioy aright*, and therefore may with greater libertie enlarge themselves therein; they onely haue *true cause* of ioy, euen the *testimonie of their consciences*; they onely by this ioy, *doe sanctifie* the blessing vnto them, and so procure the continuance of it; And they onely shall *haue no end of their ioy*, and therefore may not feare the ouerthrow thereof. And indeede, what greater outward pledge can wee haue of the fauour of GOD, then that *hee doth not suffer our enemies to triumphe ouer vs*? And what greater cause of ioy can wee haue then this, that *the fauour of GOD shineth vpon vs*? And if the experience of Gods former deliuerances bee warrants vnto vs of his future mercies: If because the Lorde hath deliuered vs from the Lyon and the Beare, therefore wee can safely say, that *Goliath shall bee as one of these*: And because the Lorde hath deliuered vs, and *doth deliuer vs*, therefore wee can say further, *that hee will deliuer vs*, finally out of all our trouble: this must needs enlarge our hearts with vnspeakable ioy, as beeing a part of that earnest of ioy, whereof one day wee shall bee full. Surely, as it is a righteous thing with GOD, to recompence sorrowe vnto those,

these, who haue reioyced in the afflictions of the Saints: So it is appointed of GOD, that they which haue *Psal. 126. 6.*
fallen in teares and manifold afflictions, should in due time, Reape in ioye, the fruite of all their troubles in the wayes of God.

And seeing there is a time for all things, and an appointed time to reioyce, as there is to mourne. Therefore, how fouer in the day of affliction wee must consider, and *Eccle. 3. 1.*
 enter into the house of moorning, yet in the day of mirth and deliuerance, wee must bee of good comfort, and to expresse our ioy, wee must sing prayes vnto our God. *Eccle. 7. 16.*

So hath the Lord himselfe appointed this time. *I will* So hath God deliuer thee, and thou shalt glorifie mee; So haue the appointed.
 Saints employed this time. So reioyced *Moses* and *Psal. 50. 15.*
Miriam, with their feuerall companies for their deli- So haue the
 uerance out of *Egypt*: So did *Deborah* and *Barak* exer- saints praised.
 cise the people for their deliuerance from the *Canaanites*: So did *David* imploy himselfe for his deliue- *Exod. 15. 1. 20.*
 rances from time to time from his enemie: So did the *Iudg. 5. 1.*
 Church reioyce for her deliuerance from that cruell con- *Psal. 18.*
 spiracie of *Haman*. *Hest. 8. 9.*

And as when a iudgement hath bene eyther threat-
 ned or inflicted vpon the seruants of God: they haue set
 apart dayes of humiliation, the better to fite themselues So hath man for
 to meete the Lord by true repentance: as did the *Ni-* the time to come
nites, *Iehosaphat*, and diuers others in the like case: ioy and thankf-
 So when the Lord hath remooued the iudgement from giuing
 them, and hath giuen them a gracious and happy deli- *Ion. 3.*
 uerance, that they might neuer forget such mercies and 2. *Chor. 28.*
 be fully enlarged in thankfulness for the same: they haue
 also seperated certaine dayes to be employed principally in
 the expresseing their ioy, by such meanes as may fite and
 further the same. Such were those dayes of feasting and
 thankf-

Hest. 9. 17.

Ioh. 10.

thanksgiuing instituted from time to time, by the godly Magistrates to remember the blessings that the Lord had bestowed upon them, and to giue him speciall prayes on such dayes for the same. So did *Mordochie* and *Hester* institute the dayes of *Purim* for that wonderful deliuerance from *Hamons* intended massaker: which were so called from the occasion, because *Hamon* by *Lot* was encouraged to that deuillish interprize of destroying the Iewes, and therefore to magnifie the power of God in the confusi- on of his wisdom, and to make the memory of an ene- my to stinke to posterity: they called these dayes the dayes of *Purim*. So did *Iudas Machabeus* institute the feast of the dedication in remembrance of the purging of the Temple from the prophanations of *Antiochus*, a feast which our *Saniour Christ* himselfe seemed to ap- proue by his owne presence in the 10. of *Iohn*; So did our *Gracious Soueraigne* set apart the 5. of *August* in remem- brance of his wonderfull deliuerance from the conspira- cies of the *Gowries*: And so for euer may the 5. of *Novem- ber* be separated and recorded amongst vs, as by the wō- derfull prouidence of God in discouering the horrible treasons of the *Papists*, beeing turned unto vs from sor- row to ioy, and from murning into a ioyfull day to be kept with feasting and ioy and to all posterities, so long as the name of *Great Britaine* shalbe had in remembrance. Thus hath the Lord appointed dayes of ioy, and thus hath man vpon iust consideration celebrated and confirmed such daies to posterity, not inuenting therein any other wor- ship then God hath appointed, but vpon such extraordi- nary occasions giuing more liberty thereby vnto the publicke worship of God, as beeing vnder God the de- terminer of order, and decency, according to the general rules of equity prescribed in Gods blessed word. And thus may euen priuate persons set apart some howre, nay, some day in the weeke vpon the like occasions to a more intire and immediate worship of God then in their ordinarie callings, as not beeing otherwise tied to bodily labour

labour on the sixe dayes, then that they might be better fitted to the spirituall workes on the seventh; and not beeing excluded otherwise from this extraordinary worship on these dayes of labour, then for the prouision of their families, and obedience to authority, and that without presumption of Gods providence, and opinion of necessity or merit. Other institution then this of such festiuall dayes I can finde none lawfull. Neither indeed do I account euen this institution, anie otherwise lawfull then it is kept vndefiled from abuse and superstition. Considering what the holy Ghost addeth to trie our ioy by that it must bee in the Lord.

And being thus bounded, the spirit giues vs free liberty, Reioyce in the Lord alwaies, and againe, I say reioyce. And surely verie necessary it is that our ioy should be thus bounded, least our liberty being an occasion to the flesh sowing thus to the flesh, wee of the flesh reape corruption, and so our ioy shall be turned into sorrow. But howe shall I approue my ioy to be in the Lord? surely there are these markes to try it by.

Hath the Lord done great things for thee, whereof thou maiest reioyce? surely thou maiest reioyce freely, if thou keepe a right order and measure therein, both which must be according to the diuersity of the things wherein thou doest reioyce. That we may keepe a right order in our ioy for the blessings of God, the holy Ghost giues vs an excellent rule, setting downe the true subordination of the blessings themselves. Who spared not his owne sonne, but gaue him to die for vs, how shall he not with him giue vs all things else. Signifying therein thus much vnto vs, that, in that the Lord hath giuen vnto vs the Fountaine, hee will not deny vs the Streames, and thereby teaching vs this order in reioicing for Gods benefits, as to deriue our ioy from the Fountaine to the Streames, not to rest our ioye in the streames, but to returne it to the fountaine, that the giuer of all good blessings, may be first and last in our ioy: First he must be in our ioy, that thereby as we haue these

Extraordinary occasions may take some liberty herein keeping themselves within their bounds. 1. Cor. 7.

Because our ioy must be in the Lord. 4 Phil. 4. Gal. 5. 11. Gal. 5. 5.

This shall be knowne if we keepe a right order and measure therein.

Rom. 8. 32. A good order is kept by 1. deriuing our ioye from the fountaine to the streames and 2. returning it from the streames vnto the fountaine againe. That God may be first and last in our ioy.

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blessings and fauour of him, so we may bee assured also that wee haue them in him, and thereby haue a testimony that they are *sanctified vnto vs*, that so now we may haue a *right vnto and comfort* in the vse of them : and *last* also must our God be in this affection of ioy . It must at no hand rest in the blessing, for so it wilbe a meanes to drawe vs from the fountaine (and our resolution then must bee so farre from reioycing in the streames, as that we must count them all as dung in respect of the fountaine Iesus Christ.

Phil. 3.7.

Reu 1.8.

2. By reioycing
principal y in
such blessings as
are neerer to
the fount. in.

But, seeing God is the *Giuer*, and *receiuer* too, Seeing he is the *ending*, as well as the *beginning*: therefore must our ioy be *determined* in nothing, but in him, that so hereby giuing him the *Glory* of the good wee haue received, this may bee a meanes to receiue that further good which shall perfect vs vnto glory. And as this is generally to be obserued in the ordering of our ioy, that the Fountaine must be *first* and *last* therein, so also in proportion, seeing such *Streames* as are neerer to the fountaine, are more *pure*, so ought they to haue their place accordingly in the ordering of our ioy.

Such are the
blessings of the
right hand, all
spirituall graces
and the meanes
thereof.

The Blessings that God hath renewed vnto vs in this great deliuerance are very manie, and yet some come neerer vnto the fountaine then others : I aue that haue beene giuen vs (as we say) with the *right hand*. As whatsoeuer principally concerne the life to come, Namely the *Nursery of the Church*, consisting of the *Nurses both temporall and spirituall*. 1. The *Thessal*. 2. of the *Milke of the Gospell*, and *communion of Saints* to be nourished thereby : Together with the manifold pledges and fruites thereof, as *Peace of conscience*, our *ioye in the Spirit*, and *growth in Christ*, and such like.

Others haue beene the blessings of the *left hand*, as our *Goods, Country, Friends*: and examine wee now our selues, whither our ioy hath beene ordered aright or no, if

if it hath beene first the blessings of the right hand, rather then for the other. Nay, if wee could have beene contented to have redeemed the blessings of the right hand, with the lesse of the blessings of the left, nay, if now we can bee contented to abate our ioy in the one, that wee may take our fill in the other, these are good toknes that our ioy is ordered aright. So was the affection of *Mephibosheth* ordered aright, when the King would make him some part of a mende by dividing the Lands bewixt him and *Ziba*, his ioy was so inflamed with the inioying of the greater blessings, that his Lord the King was come home in peace, that hee euen resolved: *Let him take all the lands*, as beeing not willing that the lesser blessing should haue any part in his ioy. Oh that wee had this testimonie of our true ioy for this deliuerance, that wee did nowe more reioyce in the remiuing of the Gospell, and the meanes thereof, the publie blessing of happy gouernment, then in any priuate blessing whatsoeuer, preferring *Ierusalem* to all our mirth.

Oh that many my not iustly bee charged with this disordered ioy, that they could haue beene contented to haue lost the blessings of the right hand, and haue thought it enough, that the things of this, restored vnto them. Well let vs bee wise in the examining of our own hearts heereby, certainly whatsoeuer wee ioy in, above the Lord, it shall be the meanes to bring a curse vpon that blessing, and so bee the occasion that in the end it shall be taken from vs, that wee which would not reioyce aright in GOD, shall now haue nothing wherein truly to reioyce. But if so bee that wee haue so reioyced in the principall blessings, that in steed of them, the other haue beene vile vnto vs, certainly this will teach vs to ioy in them: though these bee taken from vs, and beeing wise with the blessed *Salomon* to preferre

Verf 30
Tous must we
try our felices
by this deliue-
rance.

Fla. 137.6.

Least preferring
Carnall things
before spiriuall
blessings.

VT. make the
curses vnto vs.
And procure
that they shall be
take away.

: King. 1. r.
Math. 6. 33.

Math 6. 33.

Math 2 9.

And make vs
such friends
euen of those out
ward things, as
that they shall
further vs to
euerlasting ba-
bitations.

1. Cor. 15.

Luk. 6. 38.

Which shall be
furthered by
knowing the
right measure.
Luk. 10. 20.

Which is best
tried by the dis-
couery of two
extremes.

1 of reioycing to
much which
shall be discerned
in this deliue-
rance 2. If it
haue not bette-
red vs to heauen
Luk. 1. 74-75.

If we be not
renued with the
blessings.

the greater blessings we shall haue, the lesse also cast ouer
and about into the reckoning vnto vs, that so our ioy may be
full wanting nothing, and so vsing the lesse that wee do
not set our hearts vpon them, but are able to extend our
ioy vnto the giuer of them, wee shall by this meanes
beeing found faithfull in a little, bee made stewards
of greater blessings, that so returning all vnto our God in
that small measure which we enioy in this life, he may be
all in all vnto vs in an heaped vp measure in the life to
come. And thus ordering our ioy shall wee find it to
bee in the Lord, and so shall wee also find it by the right
measure thereof proportioned both according to the
things wee doe in ioy, as they doe exceede each other in
worth and excellencie, and also to the right use and im-
ployment thereof. So doeth our sauiour giue his disci-
ples the rule, when he had giuen them that excellent gift
of subduing all aduerse power. But reioyce not in this that
the Spirits are subdued vnto you; but reioyce rather that your
names are written in heauen: therein not forbidding them
to reioyce at all in these excellent gifts, (for they were
great blessings of GOD, and therefore they might
lawfully reioyce in them,) but teaching them therein
a true measure of their ioy, that they should more reioyce
in the more excellent blessings. The best apprehension
of this right measure, shall be gained by the discouerie
of two extremes, either of reioycing too much when the
cause doth not require, or of reioycing too little, if the mat-
ter be of moment: Wouldst thou know in this deliuerance,
howe thou maiest reioyce too much? If it hath not
bettered thee in the way to heauen: If thou hast not an-
swered the end of a deliuerance, euen to serue thy God
more conscionably in newnesse of life: If thou art so
set vpon thy lyes, and bound in the seate of the
scorners, that thou hatest to bee reformed, for all these
mercies: though all things are renewed vnto thee,
yet thou remaynest in thine olde sinnes. If it bee not
more ioy vnto thee to doe righteously, then to receiue
good

The 3. part.

The Romish Spider.

37

good at the hands of GOD; Why takest thou the name of GOD in thy mouth, seeing thou hatest to be reformed? wretch that thou art, what hast thou to doe with ioy, that still reioycest in thy sinne? Thou maiest well say vnto laughter thou art made, and vnto ioy depart farre from mee. Surely any ioy in this case is too much vnto thee. Wouldst thou haue a president to direct thee heerein? when the Lord had deliuered the *Iewes* Thus did the from the handes of the *Ethiopians*, it is recorded by *saints* approve the holy Ghost, that *Asa* their King beeing incouraged by the prophets of the Lord, the First worke that hee did, Eccles. 2. 2. was to purge the land of all it abominations. And so performed true thankfulness vnto his GOD in deedes and not in wordes. Afterwardes hee gathered together all the remainder of the people to Ierusalem, to offer sacrifice vnto the Lord, and to make a conenant with him, of most faithfull seruice, which, when they had performed in most solemne, and effectuell manner, and bound themselves, further to the same by an oath, yea further by a most grieuous penaltie of death for defaults therein. The Spirit witnesseth that, all *Iudah* reioyced at the oath, and there vpon followed a most comfortable blessing, that the Lord gaue them rest round about. Marke I pray you in this example the true use and intertainment of a deliuerance, heere is sinne first removed, which was the cause of the former danger, that so the like might not after befall them. Then heere is a course taken to prevent sinne to come, by most euident signes of true conuersion vnto GOD, that so they might in ioy both temporall, and spirituall happienesse, and then, when the Lord was first made glad with the conuersion of his seruants, and when the Angells had cause of ioy for the repentance of sinners, then came ioy in a right order from heauen vnto earth, and the vessels beeing thus fitted to receaue this heauenly influence, the holy Ghost recordeth that *the people reioyced*, and

If we reioyce not more in we'l doing then in the blessing.
Pro 21. 15.
Pla 50. 18.

They reioyced for the deliuerance when they had made a conenant with God for a better life.

*And ſo muſt we
trie the meaſure
of our ioy if it
ha h proceeded
from our recon-
ciliat on w th
God, otherwiſe it
is unreaſonable.
Amos 5. 18. 19.*

Amos. 5. 21.

Ier. 7. 19.

*And ſhall the oc-
caſion to depre-
ue vs:
Math. 13. 58.*

*And our poſteri-
tie of the like
mercies.*

*2. Triall of our
ioy exceeding.
Amos. 6. 3.
When wee ſo
reioyce for our
own good as that
we do not ſor-
row wiſh al for
the afflictions of
others.*

*3. Triall that we
reioyce too
much.*

ſhowted euen vp to Heauen, as making a ſweete preſent therein with God and the Angels. Oh neuer let vs looke to reioyce aright in earth, if by our vnſained ſorrow for ſinne, we haue not cauſed ioy in heauen. And if ſo be wee haue reioyced before the couenant bee made, know wee that our ioy is *unreaſonable*, and too much, if any. The *very ioy of the Dragons* ſhall be better accepted of God, then the reioycing of ſuch ſinners, that proceedes not from repentance. Oh let vs haue reſpect at leaſt vnto our *Seede and poſteritie*. Doe wee know what wee doe by this entertainment of a *deliuerance*, as to reioyce therein without reformation of our liues? Surely wee prouoke the Lord *to hate our feaſt dayes*, hee hath proteſted hee will not ſmell in our ſolemne aſſemblies; But doe they prouoke mee (ſayeth the Lord) and not rather themſelues, to the conſuſion of their faces? Yes ſurely, as our Sauour would doe no more workes in his owne country, becauſe of their unbeleeſe. So let vs not looke hereafter for the like wonderfull worke of GOD, if this bee the beſt fruite, the multiplying of our ſinnes, and then conſider what wrong wee ſhall doe vnto poſteritie, from whome wee ſhall bee the occaſion to take ſuch great mercies, and ſo expoſe them vnto ſuch fearefull deſolations as follow therevpon.

To leade thee a little further in the examining of thy ſelfe, concerning thy exceeding in this meaſure of ioy; art thou deliuered, and therefore thou mayeſt reioyce? Oh but remember that *Ioseph is in affliction*, and therefore thou muſt ſorrow too. If therefore thou canſt not bee more ſorrowfull in the ſorrow of the afflicted, then ioyfull in reſpect of thine owne priuate good, ſurely thy reioycing is not good. Thou takeſt too much ioye vnto thy ſelfe, and givelt too little ſorrow vnto the cauſe of thy brother,

To lead thee yet a ſtep further, in the examining of thine exceſſe. Is the Church of God deliuered, and there-

therefore thou mayest reioyce? Oh but remember the Apostles rule, in a case not vnlike. *As hee would not haue other men eased, that wee should bee grieved*, but the matter so disposed, that there may be an equalitie: So in this case of reioicing, wee must not so *inlarge* our selues, that our brethren may be grieved thereby: but wee must now so temper our ioy, that there may be an equalitie, that all the Saints of God may reioyce with vs, that haue beene partaker of the same benefite with vs, as their conditions, and meanes doe require. Indeed if the *wicked* shall see Gods mercie vpon vs, and bee *angrie*; If he shall *gnash his teeth*, and consume away; If the male-contents and runnegates, that gaped for the spoile, being now disappointed thereof, hang downe their heads, and eate their hearts with sorrow for the same, as it is the righteous iudgement of GOD vpon them; so ought we euen to *inlarge* our ioy, that they may be the rather grieved and vexed thereby: Yea wee are to make it the matter of our ioy, to see the vengeance that is light vpon them, so that our ioy bee spirituall euen in the Lord, that they may take no aduantage against vs, so that wee adde vnto their affliction, not as they are ours, but enemies vnto God. But here is the point; doest thou reioyce in this happy deliuerance, and wouldest thou learne the true measure therein? Surely this is it; So reioyce that all may reioyce with thee; Grieve not thy GOD, and his Saints, by the prophanenesse of thy ioy: Remember how Moses and Miriam carried the matter, that their ioy might not be subiect to prophanenesse and sensualitie: Moses and the men reioyced by themselves: Miriam and the women reioyced by themselves, such dancing is allowable, if the cause be spirituall. Grieve not the poore, by taking too much libertie in the meanes of thy ioy, deuouring that in thine excesse, which is the blood of the poore. Remember the care that the Iewes had in this case: They sent not onely presents to their neighbours that could requite them againe, but they gaue gifts

2. Cor. 8. 13.

If we take such libertie therein which may be occasion to grieve others.
1. Not the enemies of God, for these we may grieve.

1. Sa. 112. 9. 10. Ye reioyce in the vengeance that is inflicted vpon them.
1. Sa. 58. 9.

Exod. 15.

Moyles and Miriam were careful herein.

Here was the Iewes care excellent.

And so was
Nehemiah that
in the generall
cause of ioy all
might reioyce.
Nehem. 5.

To this end he
perswades the
rich to leaue
their oppression.
8. verse.

A good lesson for
our oppressors.

And him selfe
enlargeth his
compassion to
the furtherance
of this generall
ioy.

In abating of
his necessary
all vance.
14. verse.

gifts to the poore, that their hearts might bee cheered also. Notable was the care of good *Nehemiah*, to this purpose; When the Church was deliuered out of captiuitie, and *Ierusalem* was building vp againe: and it fell out by reason of the inequalitye betweene the rich and the poore, that the rich, instead of reioicing, the poore with their aboundance and superfluitie, became very grievous burdens vnto them, by bringing them into slauerie and cruell oppression; The good gouernour *Nehemiah* pleades the cause of the poore, and by his courage and example, so prouideth, that in this generall cause of ioy, none might bee exempted. Thus doth hee plead for the poore against the mightie. *We according to our habilitie haue redeemed our brethren the Iewes, which were solde vnto the Heathen*, that they also might reioyce with vs: And will you see them againe, or shall they be sold vnto vs, that they may be grieved, and we reioyce? So saith the Spirit, he stopped their mouthes, they held their peace, and could not answer. Oh that our oppressors and inclosers, were thus put to silence, that they were not able to answer their selling and thrusting out of the poore: Well, when he hath thus put them to silence, though hee might haue commanded (as he was their gouernour,) yet he talles to intreate them for a restitution in this case, that so the blessing of the poore might be vpon them, and they might cause the hearts of the widowes to reioyce. And what followed herevpon? The rich are perswaded, and the poore are eased, and so the mouthes of all are opened to praise the Lord. But is this all? doth *Nehemiah* play the *Pharise*, that would lay a burthen vpon others, which he would not beare himselfe? No surely, marke (I pray you) his tender compassion and charitie herein. Though he was no oppressour, and therefore could restore nothing, yet see how willing he is to part with his owne, yea euen with that which serued for the maintenance of his estate. For twelve yeares space (he professeth) that he had not eaten the bread of the gouernour. And whereas the former gouernour

gouvernours had beene chargeable to the people, by taking of their bread and wine, and he did not so: And he giues the reason, because he feared God. Nor that simplicitie is not lawfull for a religious Gouvernour, to bee maintained by the common-wealth; for indeed it is most righteous and necessary to be done. But the meaning is to confume vs this rule, concerning equalitie of ioy, that in a case of extremitie, when others are in want; and wee by taking our utmost due, may adde vnto their affliction, if it shall please God to make vs equall in the generall blessing, wherein all are to reioyce: we are so to dispose of our right in blessings, that they may be meanes to further vs in the right entertainment of the greater, yeelding somewhat of the state and outward maintenance vnto others (so as we may notwithstanding, leaue a competencie to our selues, to maintaine a reasonable port) that so they may ioine with vs in this dutie of thanks-giving, as they are ioyned with vs in the blessing of the deliuerance: Otherwise wee shall not onely signifie that wee could haue beene well ridde of them, that we had not cared so the iudgement had swept them away, seeing we are escaped, as counting them burdens vnto the land, and eyes-sores vnto vs; but further also giuing them occasion of griefe, when we should all reioyce. This must needs follow herevpon, that they crying vnto the Lord for vengeance against vs, while we are reioicing in the Lord, for his mercies towards vs: The Lord will heare their crye, and confound our ioy, by deliuering them out off trouble, and casting vs in their stead. Oh that wee were wise to consider these things, that by this we would trye our ioy, whether it exceed or no: if it be the occasion of griefe vnto others? Farre be it from vs, that seeing the Lord hath prevented this mischiefe, and so hath lengthened the date of our Stewardships, therefore we beating of our fellow seruants vpon presumption, that our maister will now deferre his comming, because he hath so lately knocked at our doores, and to instead of furthering the generall ioy, by the renewing of our liues, we shall

Though otherwise lawfull.

But yet in such a case of extremitie to remit of our right is an extraordinary note of the feare of God.

A good president for our Newemians.

Which if they do not obserue they shall signifie they could haue beene willing the poore had beene swept away so they had escaped.

And further prouoke to cry for vengeance while they are reioicing, so shall the Lord heare their cry and confound the others ioy.

Let vs not therefore, now God hath lengthened out our Stewardships, beat our fellow seruants.

Leaſt our miſ-
ter take vs in
our cruelty and
giue vs meaſure
accordingly.

4. triall that we
reioyce too much,
if we ſo reioyce
now, that we
may not reioyce
hereafter.

Which ſhall fall
out if this de-
liuerance be
the cauſe of our
decay in Zeale.
Math. 25.

Iob. 1.

2. General tri-
all of reioycing
too little.

Num. 11. 29.

Luk. 22. 32.

yet ſend the poore into the houſe of mourning, and there-
by make vp the meaſure of our ſinne. (Surely ſaith our
Sauour) that ſervants Maſter will come in a day, when hee
looketh not for him, and in an houre that he is not aware of, and
will cut him off, and giue him his portion with hypocrites, there
ſhall be weeping and gnawing of teeth.

Laſtly wouldſt thou know, how thou maiest exceed
in this ioy? Surely if thou doeſt ſo ioy now, that thou mai-
eſt not reioyce hereafter, either by exceeding in the outward
meanes, whereby thy eſtate ſhall vnneceſſarily be impair-
ed, or elſe by giuing the bridle vnto thy carnall affections;
thou art hereby hindered in the wayes of godlineſſe, and
art decayed in thy zeale and courage for the truth. So that
how ſoever the Lord hath giuen thee thy deſire, in deliue-
ring thee from the hands of thine enemies, yet he hath ſent
leaueneſſe into thy ſoule, and that little which thou ſeemeſt to
haue had, is taken away from thee, thou haſt reioyced too
much, and haſt wilfully ryoted thy ſtock, which might
haue ſerued thee all thy life long. Certainly, if wee ſhall
but once learne how to reioyce aright, it will be a bountifull
ſtock to maintaine vs all our liues, not onely when God doth
giue, (wherein vſually the wicked doe reioyce,) but euen
when God doth take away, which is the moſt excellent triall
of an holy and conſtant ioy.

Examine therefore thy ſelfe on the other ſide, by the
other extreame, how thou mayeſt reioyce too little, in this
deliuerance and ſo for want of veſſels the oyle may ceaſe.
Surely if thou doeſt ſo onely reioyce in this deliuerance,
conferred vpon thee as that thou art not of Moſes mind, that
all the Lords people may be partakers thereof: That thou
doeſt not wiſh withall, a generall and ſmall deliuerie of the
Church of God out of all her troubles, Nay, doeſt not la-
bour in thy calling, the conuerſion of thy brother, that he
may be deliuered from the bondage of Sathan; thy reioy-
cing is too ſhort, as wanting both faith in the promiſes of
God, yea and loue alſo, in not prouoking others to be par-
takers thereof? nay if thou art not ſo glad of the bleſſing
which

which thou hast receiued, as that. though it doe not *euery way answer thine expectation*, yet thou canst *submit thy selfe*, vnto the *measure* that God hath allotted thee, & vsing the present good vnto the glory of thy God, thou shalt waite with patience the *increase* thereof, not *grudging* at that *little* which thou hast in respect of others, but wisely considering *how little* thou hast *deserued*, yet also doest thou *reioyce too little*, because thou doest not reioyce in God, *submitting thy selfe to his will*: nay further, yet to sound thy conscience, if thou doest so onely reioyce in the blessing thou hast receiued, as that thou art not *prepared in thy heart to undergoe the contrarie*, if thy God haue a purpose to trie thee by the same: surely yet thy reioycing is *too short*, as not proceeding from *true contentation*, as well to want, as to abound. Again, if thou shalt so reioyce in the good thou hast receiued, as not to be *emptied in thy selfe*, wholly in the conceit of thine *owne worthinesse*, and to acknowledge that thou art so farre frō *deseruing this blessing*, as that nothing is due vnto thee, but shame and confusion of thy face: that thou hadst had thy desert if the enemy had preuailed, and God might haue bene glorified in thy iust confusion, because thou hast continually rebelled against him. Surely yet also thy reioycing is *too short*, as being not seasoned with *true humility*, for want whereof it *shalbe taken frō thee*.

Lastly, if thou canst so onely reioyce in the blessing thou hast receiued, as not to see further by the same, into the *blessings of the life to come*, that so thy *ioy* in this deliuerance, may bee a pledge vnto thee of that *full cup* of ioy which shall runne ouer in thy finall deliuerance, out of all thy troubles, so that the sight of *that ioy* (though it be a far off) shall yet so rauish thy heart with the feeling thereof, as that it shall vterly *drowne*, and *swallow vp* all sense of *present ioy*, for any present blessing whatsoeuer, euen yet also thy *ioy* is *too short*, as being a *blind* and *fading ioy*, which cannot see a farre off, and indeed the *portion* which God hath giuen thee in this life, that so thou mayest not share with the goodly in the life to come.

Phil. 4. 12.

3. Triall of our reioycing too little.

4. Triall of our reioycing too little.

Psal. 14.

Oh conſider this, wee that haue beene partakers of his great deliuerance, whether it hath wrought in our hearts ſuch ioy which ſhall neuer be taken away from vs. Certenly if we ſhall thus reioyce, we ſhall reioyce in the Lord, and then it followeth that we ſhall alſo *truſt in him*, our ioy ſhall be the meanes to *confirm our faith*, and our faith, ſhall be the meanes to *confirm our ioy*, that no man ſhall be able to take it away from vs. It followeth.

And ſhall truſt in him.

This is a fiſt effect of great deliuerances, being indeed the true ſeaſoning of all the reſts and that where in the ſaints doe lie there hearts namely truſt & confidence in God.

Rom. 14. 23.

Pſa. 33. 21.

1. Pet. 1. 9.

Lo here the ſauing effect of all Gods mercies in his children, they ſhall cauſe vs to *truſt* and waite vpon our God, as beeing the onely teſtimonie of our *right* in theſe bleſſings beeing the moſt excellent tryall of our *true ioy* in the, Being a liuely euidence, that they are *ſanctified* to vs, & by experience of Gods mercy confirming our faith for the time to come: for neither haue we any right in Gods mercies, vnleſſe wee receiue by faith, neither can we truly reioyce in them, vnleſſe by faith we giue the glory vnto God for them neither though we haue right vnto them, ſhall they yet be *ſanctified* vnto vs, vnleſſe they be matter for the confirmation of our faith. As therefore we haue beene taught how to temper our ioy that it may bee matter how to increaſe our faith: ſo let vs learne in a worde how to trye our faith, that ſo it may bee meanes of the increaſe of our ioy, that the *end of our faith*, may be the accompliſhment of our ioy in the *full ſaluation of our ſoules* for euer.

The trial thereof.

1. In ouercoming all euill.

2. In obtaining every good.

Euills are either

1. ſimply euill

2. Euill by

as ſinne

1. Opinion as

2. Afflictions a-

bule, outward bleſſings.

There are theſe notes to trye our faith by. Is thy heart fixed and ſetled on God? then ſurely, *there is no euill which thou ſhalt not overcome, there is no good thing which thou ſhalt not be maſter of.* The euills that do vſually aſſault our faith are of two ſorts, the firſt are ſuch as are *ſimply euill*, and theſe are ſuch temptations and ſinnes that hang ſo faſt vpon vs. The ſecond are ſuch things as beeing *not euill* in themſelues are yet notwithstanding either by opinion or vſe made euill vnto vs, thoſe which are *good in themſelues*, and yet euill by opinion, are ſuch puniſhments and afflictions

afflictions as from time to time, are inflicted vppon vs. These which being good in themselves are made euill by abuse, are the temporal blessings of this life, as riches, honour, and such like: And to these in some sort may be referred the things that are called indifferent. Wouldst thou now try thy selfe whether thou bee in the faith or no? Examine first thy selfe by thy conquest, or sinne. It thou sayest, thou hast no sinne, thou deceivest thy selfe. Trie therefore thy selfe by thy victories ouer sinne. Doth sinne assault thee & Saran intise, behold hee is the victory of thy faith, that thou consentest not to that wicked one. Doeſt thou consent vnto sinne and art deceived by it? yet heere is the victory of thy faith, that thou runnest not willingly with thy full consent, but art drawne violently against the law of thy mind. Hast thou committed the sinne, and doeſt lie for a time in it? yet here is the victory of thy faith, thou shalt be roused out of it. Not to much by the touch of thy conscience (for that is common to the wicked) as by the power of the spirit which wil raise thee vp againe. Doeſt thou fall againe into the same sinnes? yet behold herein is the victory of thy faith, they are not thy sinnes (because it is not thou, but sinne that dwelleth in thee) Nay, they are not the same sinnes, neither the same in quality, as having lost much of their former force. Neither the same in operations, working lesse hurt. Doeſt thou desire to be freed from all sinne? Doeſt thou groane vnder the burthen, and cry out? O wretched man that thou art, who shall deliver thee from this body of sinne? Behold heere is a meane victory of thy faith. Be it vnto thee according as thou belieuest, Corruption in due time, shall be clothed with Corruption. Thus maieſt thou trye thy faith by thy sinnes, and in the seuerall victories thereof, confirme thy selfe therein, not by each of them seuerally, but by all of them in degrees. As the Lord, shall lead thee along in the experience of these conquests.

As for those euils which are so conceived in the world,
namely

*Trial of faith in
ouer coming of
sinne because.*

All are sinners.

1. Ioh. 1. 8.

1. Not to consent

*2 Not fully, but
with resistance.*

Rom. 7. 12.

*3. Not to limit
sinne.*

*4. To weaken the
power of sinne.*

Rom 7. 10.

*5. Even by our
reaples.*

*6. Desire of
death, to be deli-
vered from sin.*

Rom. 7. 24.

1. Cor. 15.

Oh consider this, wee that haue beene partakers of his great deliuerance, whether it hath wrought in our hearts such ioy which shall neuer be taken away from vs. Certainly if we shall thus reioyce, we shall reioyce in the Lord, and then it followeth that we shall also *trust in him*, our ioy shall be the meanes to *confirm our faith*, and our faith, shall be the meanes to *confirm our ioy*, that no man shall be able to take it away from vs. It followeth.

And shall trust in him.

This is a fift effect of great deliuerances, being indeed the true seasoning of all the rests and that where in the saints doe their hearts namely trust & confidence in God.
Rom. 14. 23.
Psa. 33. 21.
1. Pet. 1. 9.

Lo here the saving effect of all Gods mercies in his children, they shall cause vs to *trust* and waite vpon our God, as beeing the onely testimonie of our *right* in these blessings beeing the most excellent tryall of our *true ioy* in the, Being a liuely euidence, that they are *sanctified* to vs, & by experience of Gods mercy confirming our faith for the time to come: for neither haue we any right in Gods mercies, vnlesse wee receiue by faith, neither can we truly reioyce in them, vnlesse by *faith* we giue the glory vnto God for them neither though we haue right vnto them, shall they yet be *sanctified* vnto vs, vnlesse they be matter for the confirmation of our faith. As therefore we haue beene taught how to temper our ioy that it may be matter how to increase our faith: so let vs learne in a worde how to trye our faith, that so it may be meanes of the increase of our ioy, that the end of our faith, may be the accomplishment of our ioy in the full saluation of our soules for euer.

The trial thereof.

1. In overcoming all euill.
2. In obeying every good.
Euills are either
1. simply euill
2. Euill by as sinne
1. Opinion as
2. Afflictions a-
buse, outward
blessings.

There are these notes to trye our faith by. Is thy heart fixed and settled on God? then surely, *there is no euill which thou shalt not overcome, there is no good thing which thou shalt not be master of.* The euils that do usually assaile our faith are of two sorts, the first are such as are simply euill, and these are such temptations and sinnes that hang so fast vpon vs. The second are such things as beeing not euill in themselves are yet notwithstanding either by opinion or vse made euill vnto vs, those which are good in themselves, and yet euill by opinion, are such punishments and afflictions

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re. ap. 15.

6. Desire of

death, to be deli-

uered from sin.

Rom. 7. 24.

1. Cor. 15.

Preparing vs to
them before they
come.

2. Tim. 3. 13.

1. Pet. 5. 7.

Submitting vs
to them when
they come.

1. Sa. 37. 7.

1. By following
our callings
therein.

Psa. 37. 4.

2. and exami-
ning our selues
truly to find out
the cause.

Psa. 37. 1.

Psa. 34.

So shalt thou
become conquer-
er on them all.

namely the euils of afflictions, which are iustly lead vpon thee. Examine the victory of thy faith ouer these, euen by these rules. Art thou a christian, and is affliction thy portion? Let this be the first triall of thy faith, to prepare thy soule vnto them: Put it in thy reckoning, if thou wilt liue godly in Christ Iesus, that thou must necessarily suffer great afflictions. Art thou entred into the combate, and wouldst thou haue a triall of a conquest? First submit thy selfe willingly vnder the mighty hand of G O D, that thou maiest witnesse thy submission, beare patiently what thy Lord hath laid vpon thee that thy patience may bee exercised, Lay voluntary afflictions vpon thy selfe, follow thy calling euen in thy greatest troubles.

Giue not thy bodie to fretting at the prosperity of others, but fall to examining thy selfe, why it is thus with thee. Hauing found out the cause eyther Sinne, or Tryall; If sinne bee the cause by repentance remoue it: If Tryall bee the cause, to make experience of Gods graces in thee, examine thy selfe, againe how thou hast vfed the blessings of G O D, see whether some rust of negligence or corruption, hath not fastned vpon thee: If thou shalt find it so, yeeld thy selfe willingly to the tryall, follow thy G O D in purging out thy drosse, so at length thy righteousnesse shall breake out as the light, and thy wel doing as the noone day.

And thus shall thy faith triumph in all these troubles, Though thou art afflicted, yet shalt thou not bee in distresse; persecuted thou maiest bee; but thou shalt not be forsaken, cast downe thou shalt bee, and yet thou shalt not perish, die thou dost continually, and yet behold thou liuest; neuer free from sorrow, and yet alwaies reioycing, beeing poore thy selfe, and yet making manie rich, hauing nothing, and yet possessing all things, though the outward man perish, yet thy inward man is renewed dayly, and these light afflictions which are but for a moment causeth vnto

2. Cor. 4. 9.

2. Cor. 6. 7. 8. 9.

2. Cor. 4. 16. 17

unto thee a farre more excellent and eternall weight of glory.

Thus shalt thou not onely in affliction, be more then a Conquerour, through the Supporting hand of G O D gi-
uing testimony vnto thyne innocencie,., euen in the face of thine enemies Rom 8 : 7.

But further also by trusting in G O D thou shalt be deliuered out of them all, not onely from such snares as are layde to intrappe thee in *this life*, but through faith thou shalt in the ende, haue a full conquest ouer them all : G O D shall wipe away all teares from thine eyes, there shall be no more death, nor sorow, nor crying. For
G O D shall tread Satan, and all thine enemies vnder thy feet. Rev. 12 : 6.
In this life so far as shall make for thy good.

Lo heere the victory of thy faith ouer all thy troubles, by which thou mayest try thy selfe whether thou art in the faith or no. As thy faith. (if it be sound) will vphold thee in all thy troubles, that thou sincke not vnder them and deliuer thee also, so farre out of them, in this life, as shall stand with Gods glory and thine, especial aduantage, so will it not leaue thee, till it haue freed thee from all thy troubles, and offered thee vp in marriage for euer vnto thy bridgrome Christ Iesus. And finally by death out of them all.

Thus shall thy faith inable thee to triumphe ouer all afflictions, and so shall it teach thee the right vse of these outward things that so they may not bee snares and euills vnto thee. This shall it also further them, the ouercoming of such euills as are incident to outward blessings.

It shall teach thee first to value them at their iust and true value, neither so to overprize them, as to thinke none like vnto them, as Esau did, that so wee may loose the better blessings : Neither so to vnderrate them as not to account them the good blessings of G O D, for which wee must not giue account at the daye of the comming of our Lord and Sauour Iesus Christ. Teaching thee to set a true rate vpon them.

1. To procure
them by holy or-
der 2. by true
meanes and 3. in
a right measure.

A rule for the
order.

Math. 6. 33.

To seeke them
in the second
place, and.

2. With condi-
tion submitting
thy will,
to the wil
of God.

1. Tim. 5. 8.

triall of this
right and order-
ly seeking.

1. If they doe
hinders us in the
better things
but that our
spirituall gaine
exceed our car-
nall.

2. If wee spend
more time in
seeking the other,
then these things,
we may imagine
otherwise.

Faiths assistance
herein.

Our faith hauing taught vs to giue them their true worth, will heereby also direct vs, for the holy obtaining of them, both in respect of the right order (which is to be obserued therein) as also in the meanes, that must further vs to the same, and also in the measure of our seeking these blessings: concerning the order, it hath this rule out of the word. *First seeke the kingdom of heauen & the righteousness thereof, and all other things shall be cast thereunto.* Whereby wee are taught, as to seeke, first the best things that so wee may haue a right in these: so not to neglect these things altogether, though now they shalbe cast vpon vs, vpon presumption of Gods providence, if wee follow the better: but to remember we haue a calling to be employed in, and supplied also by these things: which if we neglect, we are worse then infidells, which we must follow that we may be humbled thereby. So hath GOD disposed the obtaining of these things, and so is faith guided in the right order, of procuring of the. The triall is that. 1. our seeking of these things do not hinder our enioying of the better. 2. that though God hath allotted vs (as we may foolishly imagine) six dayes for these things, & but one for the other, yet we imploy more time in seeking the things of the soule, then the things of the body; yea indeede in the seeking of these outward things which concerne this life, we may haue this testimonie, as that we shal in these seeke onely greater things. And herein our faith doeth helpe vs exceedingly, as both assuring vs that wee seeke these things not for themselves; no not so much for our owne use as for Gods glory (whose good blessings they are) and therefore, that wee may yeeld obedience to his commandments: and not despise his blessings, therefore, wee accompt them a worth the seeking, and also in the seeking of them, thus resoluing our consciences that we seeke them not for themselves to rest in them, but that they may bee stepps vnto vs for greater blessings even such as do concerne the saluation of our soules. Thus doeth our faith teach vs to seeke them in a right order: and so enableth vs to overcome heereby many dangerous evils, that in our prepos-

cious

sterous seeking of these things doe vsually ouertake vs,
 and thereby makes these good blessings euill vnto vs. ^{1. Idleness.}
 For hereby as idleness and negligence is condemned, e-
 uen in those that thinke they haue a priuiledge hereunto,
 in regard of a more excellent calling, whereby they either
 faile in the obtaining of these things, or els haue them call
 vpon them as a curse, and not a blessing; for the same
 ground hereof (even presumption in Gods providence) is al-
 so wisely reiected, hereby faithlesse and greedie hunting ^{1. Greedie one-}
 after these things, is also conuicted, whereby making haste ^{tonnes which is}
 to be rich, wee cannot be innocent; and so the broude of the ^{the cause of}
 pouring in our houses, bring a curse both vpon them ^{many evils.}
 and the owners thereof: yea further also, this euill follo-
 we h herevpon; that ouer hastie getting, shall be punished
 with two slow spending: wee, which were so distrustfull in ^{1. Mingling}
 getting, shalbe as faithlesse in keeping: both for loue of riches. ^{blow with our}
 that, which wee haue got, and for loue also vnto our selues,
 whereby fearing want, (where there is such fullnesse) wee
 therefore deprive our selues of the present comfort: either
 vpon a malicious ioy, that we shall haue it when others do
 want, or vpon a desperate feare, that wee may heereafter ^{2. Faithlesse}
 want our selues. All which euills, as verie happilie, doeth ^{keeping.}
 our faith overcome in guiding vs in the right order of
 seeking these blessings (as heretofore hath bene shoven)
 so doeth it further also guide vs, in the true meanes, for the ^{3. Feareful loo-}
 obtaining of them, and so overcome such euills as are ^{ing.}
 incident heereunto. To this end it hath his rule from the
 giuer of all blessings, who teacheth vs to pray, *Give vs this*
day our daylie bread, thereby implying that as they are not
 ours but the free gift of God, so wee must seeke them as ^{Faiths rule a-}
 gifts, not in the confidence of our worthinesse, but in the as- ^{gainst these euils}
 sistance of Gods mercie. And in that we must pray for the ob- ^{Which is prayer}
 taining of them, the Spirit signifieth, that as to the obtay- ^{Luk. 11. 3.}
 ning of them, wee must not onely vse bodily labour, but
 Spirituall too (as being the right and effectuall meanes
 to preuaile with our God for them) and a testimonie also
 of our right and interest in them: so when wee haue
 obtained

Yea even they
that haue them
left vnto them.
1. Tim. 4. 5.

So shal we either
haue what
we aske, or what
is answerable
to it.
So shal we
learne to keepe
them.
And to vse them
aright.

2. Cor. 5. 7.

Math. 6.

Somee haue a
care of posterity,
subordinated to
the speciall pro-
vidence of God.
Which shalbe
perceiued by
true contentati-
on in what wee
haue.

obtained them (as many are borne to great possessions,
and therefore, because they haue them without bodily la-
bour, therefore they care not for the other meanes to estate
them truly in them) yet also must we further intitle, and
secure our estate in them; by *spirituall meanes*, as by prayer,
and the word, being *onely sanctified and so secured vnto vs*.
Whereby it shall come to passe, that seeking them by these
true and holy meanes, either wee shall obtaine what wee
seeke, or what is *answerable vnto it*, to the glory of God,
and our greater aduantage: by which we shall learne, if
we haue not these things, not to condemne God, but our selues,
as hauing not vsed the right meanes in obtaining them:
and if wee haue them, seeing they are kept by the same
meanes that they are gotten; therefore we shall also learne
to preserve them by prayer, and such *spirituall meanes*:
whereby wee may both be *blissed in the true vse of them*,
and also *assured of the continuance of them*, so farre as they
shall make for our good, and the glorie of God. Thus doth
thy faith enable thee to prevent these euils: and thus doth
it also guide thee, in the *true measure* of seeking these
things: that *living by faith & not by sence*, & thereby find-
ing, that life consisteth not in abundance, but in the blessing of
God, we shall so seeke these things in their true qualitie, as
they are fitte and agreeable vnto our natures and cal-
lings: and wee shall also seeke them in their *true measure*,
such as may stand with our *callings, necessities*, and present
occassions; yet subordinated to an *holy care of our posteritie*,
and the *speciall providence of God*, watching so alwayes
ouer vs, that if he haue giuen vs his sonne, he will also to-
gether with him, giue vs all these things: and contenting
our selues, with that right wee haue in them, that though
all are not fite for vs, yet all are ours, to bee in such mea-
sure supplied vnto vs, as may iustifie abundantly our
right in them, and make them pledges vnto vs of greater
blessings.

Thus doth our faith direct vs in the right seeking of
these

these blessings, concerning the *qualitie* and *measure* thereof, and so teacheth vs to ouercome many euils, which for want of this true proportion wee fall into, and so make these blessings euill vnto vs: not onely that *euill desire of money*, (which is the roote of all euill, and makes thy riches a pittie to drowne thee in) but further also, the cause of this euill, namely the *ignorance of thy selfe*, and what is fit for thee, yea further also, the fruite of this euill, *euen selfe-love of thy selfe*, as conceiuing thy selfe worthy of the best, and therefore thou wilt lecke with the best, why shouldst not thou haue as much as hee: wherevpon follow two other euills, *Enuie against thy neighbour*, (whose portion is fatter then thine,) and *murmuring against GOD*, that in thy opinion deales not so bountifully with his childe, as with *prophane Esau*. All these temptations, thy faith maketh thee to ouercome; and yet further directeth thee to *use the blessing*; It teacheth thee to *use it*, not to *bury it* in the ground, because it was giuen thee to that end: In respect of *thy selfe*, it teacheth thee to *use it soberly*, euen so to *use it as though thou used it not*, making it thy seruant for thy better occasions, and not thy maister, eyther by too sparing, or ryotous abuse of it: In respect of others, it teacheth thee to *cast thy bread vpon the waters*, plentifully to distribute, and yet not without hope of requitall, though not from man (for *this were to live by sense*) yet from a bountifull GOD, whereby wee approue our selues truly to *live the life of faith*.

And that wee may vndoubtedly binde the Lord vnto vs, beholde here a further power of faith, teaching vs as to bee contented with what wee haue, so to re-
 turne the *glorie thereof in thankfulness* vnto our GOD.
 By which wee shall not onely auoide *distrustfull care* in the keeping, and *fear* for the losse of these earthly and transitorie things, (Two euills that doe make our possession theft, and which turnes our enioying into sorrow)

1. Tim. 6. 10;
 1. The euill desire
 of money and: be
 cause thereof.
 2. The ignorance
 of our selues, and
 the cause thereof
 3. Selfe loue.

Math. 15.

1. Cor. 7. 31.

Eccle. 11. 1.

1. Cor. 10. 31.

1. 1. Thes. 5. 22.

1. Tim. 6. 19.

Pro. 11. 24.
And thereby al's
furthering vs.

By these things
to lay a good
foundation
against the day
of Christ.

Psa. 7. 16.
Psa. 8. 18.

Not onely the
stre mcs.
James 5. 16.
Exod. 32.
But the founda-
tione A mightie
god w. o by
faith is bound
vnto vs.

but further also, wee shall not feare to *give up our account* for them, as hauing *laid up in store a good foundation for our selues by them*, against the time to come, whereby we may obtaine eternall life. And that nothing may be wanting for our full comfort herein: as by faith, we are taught to vse these blessings aright, so by *scattering* thus the blessings that the Lord hath bestowed vpon vs, *on our selues soberly, on others plentifully, on our God thankfully*, the holy Ghost witnesseth, that *we shall haue plentie*, and abundance; the oyle in the cruse, and the meale in the barrell shall not be wasted, vntill the Lord bring thee to that plentie, where there shall bee no more neede of these things. Thus shall thou fight, the good fight of faith, against all the difficulties that may assault thee, in these outward things, and so ouercoming such euilles as by abuse they are incident vnto, *that little which thou hast, shall be better then great riches of the vngodly*, as being a furtherance vnto thee, of that *durable riches*, and neuer fading honour which remains with, thee for euer in the kingdom of heauen.

And now enlarge thy heart, and consider yet further the wonderfull conquests of thy faith: What good thing is there, which heaven and earth doeth afford, which is not ours by the power of a liuely faith? What should I tell you of the creatures of GOD? the Creator himselfe is overcome by faith. Howe doeth the prayer of the faithfull preuaile, if it be feruent? are the heauens opened and shut by faith? Yea, hell it selfe, and all the powers thereof are subiect thereunto. Is this the victorie of our faith, that it ouercometh the world? Nay, herein behold the glorious conquest thereof that it ouercometh him, that made the world. Let me alone (saith God vnto Moses) where he prayed vnto him for the people: So strongly had Moses tied the Lord vnto him by his faithfull prayer. What can wee desire more? Behold heere the victorie of faith, and learne to try thy selfe by these things, whether this deliuerance hath confirmed thy faith in God, whether thou bee in the, faith

faith, or no? And for our further triall and conclusion of these meditations consider wee, what the holy Ghost addeth.

And all that are upright in heart shall reioyce.

Therein (as I take it) giuing vs a notable touchstone to discern that true righteousness which is of faith, namely by the soundnes and vprightnesse of the heart. So doth the spirit describe those that are true, righteous, & so may true righteousness be iudged, even frō the soundnes & sinceritie of the heart, for as the heart is that which principally God requires, as knowing that if it be giuen vp vnto him, the rest will follow. So is it that, which first he fates, that it may be yielded vp vnto him, as an acceptable sacrifice vnto his Maiesie by purifying the same by faith, through the Ministerie of the word. And seeing the heart is the fountaine, and originall of all our actions, therefore the fountaine being purged, the streames must needs be pure, and though happily (through imperfection) they may in part be polluted, yet seeing the fountaine is purged, therefore certainly shall the streames one day be cleened also, and in the meane time wee shall be accepted, not according to the streames of our outward actions, but answerable to the fountaine, even the purpose of our hearts. And surely seeing we haue heerein onely boldnesse before GOD, even by the testimonie of our conscience, that it doeth not condemne vs: and this, not so much in regard of the present puritie thereof (which is imperfect) as in that by faith wee still lay hold vpon Iesus Christ, in whome onely we haue boldnesse to approach the throne of grace, and by whome we are assured of full perfection. And seeing, wee can haue no comfort in what wee doe, nor encouragement to goe forward, vnlesse wee haue the approbation of our conscience for the same, if now our righteousness should only be measured by the outward action, and not by the inward purpose of the heart, what boldnesse could wee haue before GOD? seeing our best righteousness so measured is as a menstrous cloath. What comfort could

Psa. 73. 1.

Math. 5. 8.

The soundnes

of the heart is

the tyall of

true right-

eousnes.

Pro. 23. 26.

Pla 51. 12.

1 Because the

heart is that

which as God

requires first so

he fits it that it

may be wor-

thilie giuen vnto

him.

2. The heart is

the roote and

fountaine.

And if the roote

be holy the

branches are

holy, too.

2. Cor. 3. 12.

1. Ioh. 3. 21.

3. Our boldnes

before God pro-

ceeds from the

evidence of the

heart.

4. With out

which wee haue

no comfort in

any outward

action.

Heb. 10. 21. 22.

4. By this triall
of our righteaf-
nes we are freed
from hypocrisie.

5. And comfort
toe against all
reproches and
flanders what-
soeuer.

1. Cor. 4. 4.

2. Cor. 6. 8.

2. Tim. 4. 7. 8.
And so at length
hauing finished
our course, ob-
taine the
crowne.

Now may this
sincerity of heart
be tryee.
Iere. 17.

wee haue in our outward well doing, seeing, our vines bring forth so small grapes? Besides this, howe should I cleare my self from the note of hypocrisie, if I had not an eu-
dence fro my heart, to iustifie my sinceritie, seeing the hy-
pocrite may for a time make a fairer shew then possibly the sound Christian? Nay howe shall I bee established a-
gainst such slanders and reproches, as are fastned vpon me?
how possibly shall I not sinke vnder the burden of these imputations, if my righteousnesse were onely measured by my good name, (which is procured by my outward acti-
ons,) and not by the sincerity of my heart in the sight of God? Oh this is it that makes the children of God not to esteeme
to bee iudged of men, because their hearts are cleare, they know nothing by themselves: this makes them to disclame the verdict of men, in the court of the world, and to flie to the approbation of the Lord in the court of their con-
sciences. By which as deceiuers in the opinion of men, yet they are true in the sight of God, their conscience bearing them witnesse of the sinceritie of their outward action, though it bee mingled with much corruption, and per-
formed with much weakenesse. So the sinceritie of their heart, doeth not onely approve them, in the sight of God, but doeth also imbolden them, euen against the forces of men, that so they may not be discouraged in their great-
est weakenesse, but the power of their sound conscience approving what is done, doeth thereby prouoke them to a further measure of well doing, that so hauing finished their
course with ioy, they may in the end attaine that crowne of glory which is laid vp for them, which Iesus Christ the iust shall giue them at that day. Behold here the euidence of this truth, concerning the triall of our righteousnesse, namely, the soundnesse and sinceritie of our hearts.

If now hauing proued a sound heart, to be the touchstone of true righteousnesse, a further triall shall bee required howe this sound heart may bee knowne: surely, seeing the heart of man is deceitfull aboue al things, who can know it,
and

and the searching thereof, doeth onely belong to God, therefore as we dare not vndertake herein any certen determination concerning the hearts of others, yet becaufe the Lord doth vouchsafe vs the assurance of our saluation in this life, the testimony whereof especially proceedeth from the spirit of God, witnessing vnto our spirits that we are his children: as by this we are sure of the soundnesse of our owne hearts, so do we not want many excellent markes of this inward sincerity.

Wouldst thou therefore know whether thy heart be sincere or no? Consider first the meanes whereby it is purged: namely by faith, applying vnto vs the blood of Christ Iesus, and seeing that faith comes by hearing, and hearing by the word of God: Therefore if thou wouldst haue a testimony of the ground worke of sincerity in thy heart, thou must be sure to fetch it from the power of the word. Nowe that thou maist haue a testimony that thy heart is purged by this meanes, obserue herein the operation of the word vpon thee: hath the word broken thy heart, and sent thee out of thy selfe, causing thee to hunger after Iesus Christ: Behold he that inuities the broken heart to come vnto him, and promiseth our release of that heavy burden, is now ready to entertaine thee, and will reioyce thy heart by his gracious presence: Nowe shalt thou bee at peace with God, and reioyce in the spirit, and this ioy shall no man take away. Art thou in Christ Iesus rooted, & grounded in him: now shalt thou grow vp in newnesse of life, if thy heart beleene to righteousness, thy mouth shall also confesse to saluation, and thy whole life shall be a sacrifice of obedience vnto GOD. Thou shalt be zealous for thy GOD, without guile in thycalling, humble in thy carriage, patient in thy troubles, tender hearted vnto thy brethren: charitable vnto thine enemies: Constant shalt thou be, in thy profession, and yet fearefull of thy standing: Thou shalt reioyce in the Saints, and be grieved at the wicked: obedient shalt thou be vnto authority, & yet preferre God before men: desirous of death in respect of thy sin,

Rom. 8. 19.

Act. 17. 9.

Rom. 10. 17.

1. It broke the heart.

2. Send vs out of our selues.

3. Settle vs in Christ.

4. In whome we become new creatures.

5. And so shall bring forth fruit accordingly.

and

In thankfulness
to GOD.

To make sure our
election.

To stoppe the
mouthes of the
wicked.

To gaine & bold
the weak
brethren.

Conclusion.

and yet willing to live in respect of others, not standing at a stay in these things, but still growing in grace, not wedded to the world, but still waiving thy selfe from it, that so in the end thou maiest be deliuered out of the same. Thus shalt thou be able to try the soundnesse of thy heart by the meanes and seuerall fruits thereof, and thus if thy heart bee right, shalt thou reioyce in Gods mercies as being very gracions recopences of thy sincercity in this life, and very vndoubted pledges vnto thee of euerlasting happines, in the life to come.

Euen so Lord, may all that are true in heart, reioyce in thy mercies, which thou hast shewen vnto vs in this great deliuerance, as in an vndoubted euidence, that thou art yet good vnto *Israel*, so also a certaine assurance that thou wilt neuer faile vs nor forsake vs, but wilt deliuer thy Church out of all her troubles. That the assurance hereof quieting our hearts in thee, wee may not bee troubled with any euill tidings, but continuing constant in our holy profession, euen in the greatest rage of all thine and our aduersaries, we may cheerefully runne the race that is set before vs, that hauing fought the good fight of faith, & hauing finished our course, we may in thy good time, eape the fruit of our labours, and being taken away from the euils to come, may for euer be ioyned with our head Christ Iesus, To whom with thine own: maiesty, and God the the blessed spirit be rendred and ascribed of vs, and

of thy whole Church, all honour, praise, domination, power, and maiestic, with all humble and hearty thanksg

giuing now and for
euermore.

Amen.

FINIS.

